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By
CHARLES CROSSFIELD WARE

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Coastal Plain Christians

BY CHARLES CROSSFIELD WARE
Box 1164, Wilson, N. C., June 25, 1964

FOREWORD

This monograph is serially the fifth I have authored sketching historically as such the Union Meeting Districts and their respective component churches affiliated with the North Carolina Christian Churches, (Disciples of Christ). The first four of the series to appear, were: Mill Creek Story, (May 20, 1959); Hookerton History, (September 26, 1960); Pamlico Profile, (April 20, 1961); and Albemarle Annals, (October 1, 1961). A brochure of complemental design and use for the Coastal Plains was authorized by the assembly at the quarterly convention of that District at Wendell Christian Church, on September 22, 1963. Also there was named a special committee to direct its production and publication. Its personnel: chairman, Woodrow W. Cox; secretary, Mrs. Charles J. Poole; treasurer, John W. Jomp; Alvin M. Fountain, John D. Whidden, and H. C. Hilliard, Jr. At their request I met with this committee at the Hillyer Memorial Church in Raleigh on November 10, 1963. Asked by this group to write the document, I acceded, and the following pages represent the best which we can offer within the agreed publishing limitation and understood criteria.

The fourteen churches herein historically delineated are located in the east central portion of the State, in the following counties: one in Durham; two in Edgecombe; one in Halifax; two in Nash; four in Wake; and four in Wilson. Only eleven of the above noted churches are presently cooperative within the designated sphere. The three who do not now adhere to the Union's organizational structure, are: Bethany, (Edgecombe), Beulah, and Roanoke Rapids, (First). These are nevertheless presented herewith as each began as a direct fruit of the cooperative function of the older brotherhood in the State. Indeed each of the three has been distinctly cooperative throughout a major part of its history. It is to be observed that the District's fourteen churches as a whole are comparatively new. The origin, and preponderantly the early development of North Carolina's Dis-

ciples was in the area to the east of the section covered in this particular study.

We have had excellent help in the preparation of this monograph. The directing committee has been most gracious and competent. Well-informed members of local churches involved have helped with precise information needed—an indispensable source for verity and accuracy. Wherefore we offer the work in due confidence. Any textual mistakes however are technically mine and may be charged accordingly; albeit, I trust with fraternal leniency.

Historians must abide by the Divine law of sowing and reaping. So may it be. Concisely articulated here, as we like to think, is the progress of a momentous movement as reflected in the storied lore of these churches. My Carolina experience of more than a half-century encourages me to hope that in these pages may be a morale-lifting perspective to engage the reader. If so may it be to the end that each of us concerned will strengthen his purpose to build a better future in the Kingdom of God.

COASTAL PLAINS UNION

This Union Meeting District was organized by a group of four Christian Churches, (North Carolina Disciples of Christ), located in Edgecombe and Nash Counties on a fifth Sunday weekend, January 30, 31, 1909. Effected at Whitakers on Federal Highway, 301, six miles south of Enfield, the other three participating churches were Bethany, four miles east of Whitakers, and two churches in Nash County, Beulah, and Westrys. Four Christian ministers actively sponsoring it in its first year, were: John William Tyndall, (1877-1933); James Mack Perry, (1880-1952); Cleophas Bowen Mashburn, (1884-1946); and Cecil Foy Outlaw, (1883-1950). Its first name Edgecombe-Nash Union, was in 1913 changed to Nash-Edgecombe, (slightly more consonant), and more aptly since 1926 its present name, Coastal Plains, has applied. When it began, Jack Robert Rountree, (March 30, 1880-September 13, 1963), who was then the editor of *The Carolina Evangel*, said: "Its organization came as quite a surprise to us, and we are not able to give the reasons for its existence, though we presume that they are good ones. We shall inform our readers when we ascertain the facts." Later under the caption, "The New Union," he explained:

Each of these churches has struggled along in its own way, without the encouraging support and inspiration received from the fellowship of the Union relationship. Though the

number is small, the possibilities are large and the State Work has been strengthened by this wise action. The Union will be fruitful of good work. The spirit manifest at the Whitakers meeting was most progressive.

Tyndall who had personally projected the gathering, in his first report of it said:

The new Union has only four churches. The Hookerton I think, claims them, but not one of them has ever been represented there, by letter or otherwise. Two, Bethany and Beulah, are old congregations and of average strength. Whitakers and Westrys are new churches, the latter organized by W. Graham Walker, which has about 25 members. J. M. Perry and I held a three-week's meeting at Whitakers in the summer of 1908, organizing a church there of about 28 members. In about sixty days they had their new church building. Their Lord's Day School now has 78 members—the best in Whitakers.

Cooperating heartily in the start of the Union were Brothers Mashburn and Outlaw, ministers at Whitakers and Bethany. At this first session the program had to be arranged after we had gathered at Whitakers. Our offerings there totalled \$50.13. I never have attended any Union, which, all things considered, came up to this one.

Speaking on this initial Whitakers program were: J. W. Tyndall, J. M. Perry, W. H. Cobb, W. B. Crocker, J. S. Overman, W. H. Johnson, and R. W. Winstead; Miss Etta Nunn also spoke to bring greetings from the Pamlico Union, and to conduct the Saturday afternoon session given to the organized Woman's Missionary Service. In this the auxiliaries at Bethany and Whitakers were set up on this occasion with the following officers: president, Mrs. A. J. Woodard, vice president, Miss Maude Fisher; secretary, Miss Victoria H Parker; treasurer, Miss Nannie Fisher. Their secretary declared: "Our aim in the Edgcombe-Nash Union is a Missionary Society in every church in the Union, and we shall reach that aim." Miss Nunn's report for the contemporary quarter, (1909), showed the two auxiliaries, (C. W. B. M.), had total membership of 18 women; average attendance, 13; *Tidings* subscribers, 5; offerings, \$20.45, inclusive of their \$5.75 Brotherhood Centennial gift, (1809-1909). Tyndall, reporting the Whitakers conclave, remarked: "Sister Nunn did a faithful work, and she is the right one for that place."

The first officers of the Union: president, J. R. Etheridge; vice president, W. H. Cobb; secretary, W. B. Crocker; treasurer, R. W. Winstead. Second meeting of the Union was at Beulah

in May, 1909, when the offering, \$51.70 was given, \$20 to Westry's and the remainder to Whitakers, applying on building debt at each of these new churches. About their quarterly meeting in October, 1909, the editor of *The Carolina Evangel* remarked: "This Union is young but it is one of the most progressive and liberal to be found in the State. With apparent ease \$75 was raised in cash. This ought to put to shame some of our older Unions."

When their convention was at Bethany in July, 1911, and reported by secretary W. B. Crocker, recent accessions to the Union were Rocky Mount and Macclesfield, so their roll "had grown from four to six congregations with two others in sight". A disappointment: no preacher attended, but steps were taken to corral the absentees. The undiscouraged secretary declared: "We came up with an even pull even though the lead team was out. We pray that this Union may grow and do even greater work toward hastening the day when all of the religious world will be united in one body and spirit." The committee named to provide a preacher-probing program for the next meeting were: W. B. Crocker, W. B. Winstead, J. L. Petway, and H. H. Settle.

At Macclesfield in November, 1913, R. W. Winstead presided, and Betty Lewis was secretary. The funds were allocated to District evangelizing. The Union's tabulated report for the year, 1915, showed six ministers serving ten churches and missions in four counties; membership, 616; church school enrollment, 559; church property valuation, \$14,450; giving: to missoions, \$105.29, local church purposes, \$3,427.41. In 1915 it was still "the day of small things." Then the churches at Raleigh, (now Hillyer Memorial), Saratoga, Wendell, and Wilson, (First), were in the Hookerton Union, where Durham was also listed at its founding in 1921. Years later the churches at Durham, Raleigh, and Wendell were temporarily in the Mill Creek Union fellowship.

The June convention, 1926, at Macclesfield, was said to be "the best Union Meeting yet held", in this District. Every church was represented. On the program specially prepared for the occasion by W. T. Williams of Rocky Mount the following local ministers preached: W. C. Foster, R. A. Phillips, W. T. Mattox, V. H. Grantham, and John Barclay. At this meeting the name was changed to Coastal Plains. Also by due concession the churches of Wilson (First), and Saratoga were newly listed therewith.

At their Bethany meeting, March, 1935, the convention time

had been reduced to one day only, (Sunday). The program as announced was to be solely "in charge of Walter E. Williams, president, who promises to have a very fine program. He is a tireless worker and everyone connected with the District should back him in his efforts to extend the work". Miss Della Winstead was secretary. At their May meeting next year, the Union gave \$50, (benevolence), to the Disciple's Atlanta Home. In their 1939 programs, sermons were preached on "The Great Commission." In August, 1941, the District Christian Youth Fellowship was organized with Marjorie Sexton of Rocky Mount, chairman; Irving Nichols was elected C.Y.F., president.

The May, 1942, meeting was at Wilson, (First). As reported :

Ample preparation was made by our Wilson ladies for all attending the lunch served in the beautiful Carolina Room. Included in this were: 50 fried chickens, 20 cakes, 40 dozen biscuits, 30 dozen deviled eggs, 30 loaves of bread made into sandwiches, 20 quart jars of pickles, great quantities of slaw, and Irish potatoes, and barbecue costing \$15. There was a fine fellowship and an excellent program. Missionary addresses were by Frank Garrett, and Mrs. C. T. Harness.

In the following November, at Beulah, it was reported that Roanoke Rapids (First), had liquidated their building debt, of over sixteen year's standing, and would have a mortgage-burning celebration at debt-free Christmas, "the first such Christmas in almost a generation." Moreover, Wilson, (First) had projected a debt-free achievement for New Year's Day, 1943.

In May, 1943, the Union planned to reopen the Wilbanks mission which had long been dormant. A survey showed that there were "at least 16 members and some 130 others in the community with no church home, who are potential adherents for Christian work." Their church school was reorganized on June 20, 1943, enrolling about 40, Edward Mason, superintendent.

The Union Treasury reported \$445.89 on hand at Beulah, October, 1948; officers: president, E. G. Narron; vice president, Roy H. Davis; secretary and treasurer, H. L. Windley. The following January the meeting was at Macclesfield during a "snow flurry"; 71 persons representing 5 churches in attendance. In December of that year, new officers elected were: president, E. C. Ewer; vice president, Mrs. Turner Thomas; secretary, Mrs. L. B. Bennett; treasurer, J. W. Jomp.

In the "Crusade for a Christian World," (1947-1951), eight of their churches accepted goals totaling \$40,650.00, on which at final reporting, \$38,420.74 had been paid, relatively the very cred-

itable percentage being 94. Meeting at Rocky Mount, January, 1950, "a fine, harmonious fellowship was richly enjoyed." Then from their treasury, \$300 was given to furnish a room in the newly-completed Harper Hall at A. C. College, and \$100 toward support of the current state evangelist.

It was at Saratoga, April, 1951, which "had not entertained the Union for a long time," so their fellowship there was markedly hospitable inducing some of the faithful to say that "this was the best Coastal Plains Union they had ever enjoyed." The following July, meeting at Wilbanks, J. W. Jomp was president, Mrs. Turner Thomas, secretary, and Mrs. E. G. Narron, treasurer, and Mrs. Dr. J. E. Wright led in a memorial service for E. G. Narron.

At Macclesfield in January, 1952, Donahue Bryant presided, and Mrs. Bruce Riley was secretary. Wilbanks was then building a new plant, and Saratoga a new parsonage, while Rocky Mount had completed payment on their spacious Westhaven Boulevard building lot. Next year in their November meeting, Roy H. Davis, presiding, Mrs. Floyd Herndon, secretary, \$250 was given to the Wilbanks building fund, an amount later increased to \$378.48 to Camp Caroline prior to the dedication of that Development. In addition the District's nine churches had given \$5,686.18 to the Camp.

There was unanimous observance of the Week of Compassion in their 9 cooperating churches in 1957, with offerings totaling \$2,005. 76. Mrs. Hazel Campbell Shonts, State Convention president, addressed their December meeting that year; the Union officers then serving: president, A. M. Fountain; vice president, Cecil Robbins; secretary, Mrs. A. K. Basden; treasurer, Marsh Knott. The District Christian Men's Fellowship, John A. Ward, Jr., president, met in the "wonderful new church plant" at Rocky Mount in September, 1957, with 115 men present for the banquet. Lew W. Hannen was then C.M.F. vice president with Clarence Smith, secretary and treasurer. A slate of their later officers: president, Lonnie Knott; vice presidents, B. H. Teasley and D. S. Hall; secretary, W. W. Cox; treasurer, J. W. Jomp.

Eugene Purcell of A. C. College, addressed the Union on August 24, 1958 on "The Fellow Who Sleeps In Church." The officers for 1959: president, Paul Brown; vice president, Milton Webb; secretary, Mrs. Roy H. Davis; treasurer, Roy H. Davis. The officers at present: president, W. W. Cox; first vice president, D. K. Bennett; second vice president, F. W. Wibiral; secretary, Mrs. C. J. Poole; treasurer, J. W. Jomp.

The International Disciples' current Year Book, (1963) reports

the eleven cooperating churches of the Coastal Plains Union in summary as follows: total membership 3627; church school enrollment, 2710; participating Christian Women's Fellowship members, 759; total giving to "Outreach", \$54,550.00; (per capita, \$15.03); to local church purposes, \$255,335.00, (per capita, \$70.39).

BETHANY, (EDGECOMBE)

Founded as a rural congregation in the Whitakers vicinity of Edgecombe County, it was first called Draughan's Schoolhouse. It was enrolled in the Annual Convention of the North Carolina Disciples of Christ, at Oak Grove, Pitt County, on October 10, 1874, received along with five other "new churches" scattered through Beaufort, Madison, Pamlico, and Washington Counties. It reported then a membership of 13, of whom six had been added by baptism that year. Representing it in Convention was J. L. Burns, resident at Whitakers. W. H. Cobb also living in the community had been with Burns the founding envangelists. Thirty dollars was reportedly given in 1874, for "local expenses", and \$3.50 was its contribution to the State Disciples Meeting.

Bethany's other delegates to the State Conventions, 1874 to 1889, (delegate's names not registered after 1889), were: William F. Draugham, H. L. Lyon, James W. Draughan, E. Armstrong, W. D. Pittman, W. T. Mayo, and J. B. Lane. Its first clerks of record: W. D. Pittman, 1877, 1885, 1886; H. L. Lyon, 1878-1884; J. S. Dixon, 1889, and Lyman Draughan, 1898. Membership by 1880 had grown to 39, by 1888 to 76. Annual State Convention offerings had varied from \$1 to \$3.50. For "preaching", the annual amount had increased to \$200, in 1888, when it also gave \$50 for District evangelizing, and in 1890, \$38.99 was given for "Mission Work." Its name was changed to Bethany in 1881, for some years previously having been known as Draughan's Chapel. In 1887 the church gave liberal help to J. R. Tingle toward his ministerial training at the Lexington, Ky., College of the Bible.

Its first church school was reported in September, 1874, enrolling "16 pupils"; James W. Draughan ,superintendent. In the 1880's, William F. Draughan superintended it with 33 enrolled, including 3 teachers; 40 books in its library; receiving 30 "Sunday School papers", and total annual gifts, \$15. The Church itself gave \$44.75 one year to "Home Missions". In 1887, Mrs. Sue Helen Draughan superintended a church school of 57, including 4 teachers at near-by Pittman's Store, which gave for "all

purposes" that year, \$26; moreover the church record showed significant increase in brotherhood cooperation, contributing \$180 that year to "Home Missions," and \$2 to "Foreign Missions". In 1899 the church property valuation was \$800.

Edgecombe is an old county in eastern North Carolina, having been established with wide extent in 1741. From it has been carved the contiguous counties: Granville, (1746); Halifax, (1758); Nash, (1777); and Wilson, (in large part, 1855). A gazetteer on 1874 says of Edgecombe that its "surface is generally level and the soil fertile;" its annual "value of all farm productions" was almost two and a half million dollars. A religious landmark of olden times in what is now the Whitakers-Enfield area, was an ancient Methodist Church. Here Bishop Francis Asbury arrived March 21, 1786, when according to his diary he "came to Whitaker's Chapel near Fishing Creek where I spoke, with but little consolation to myself, to about 70 souls". Here lived John Dickens, outstanding American layman of that faith who initially suggested the name Methodist Episcopal Church, in 1784, and who also prepared its first Discipline, (1786).

Bethany Church beginnings are of interest. Dr. John Tomline Walsh visited there August 13-21, 1874, preaching also at Whitakers and "Battleborough", near-by "post villages". Briefed as below, is his contemporary account given in "Our Visit To Edgecombe."

On Thursday night, 13th, I preached at Whitaker's Depot to a full house and again the next morning; the audiences very attentive. I was a guest of Brethren Cobb and Fussell. Bro. Cobb like many other preachers among us is compelled to devote his time largely to secular matters but preaches often. Bro. Burns took me to the joint residence of Dr. Mayo and Mr. Land. I had a very pleasant afternoon with our good, zealous, and amiable Sister Land. Then we went to the house of James W. Draughan, whose wife, Sister Sue Helen Draughan, is a noble Disciple of Christ, as is also her husband, who do much good in the community. Then I preached August 16-18 at Draughan's Schoolhouse to very respectable and attentive audiences. There were three confessions; these were baptized by Bro. Cobb.

I spent an afternoon and night with Mr. and Mrs. William F. Draughan, two warm-hearted, zealous Disciples of Christ. The two Bros. Draughan, William F., and J. W., were ordained, the first as Deacon, the latter as Elder of this congregation. In this I was assisted by Bro. Burns. A very pleasant evening I enjoyed in this neighborhood with Lawrence Lyon, a Primitive Baptist, two of whose daughters are Disciples; also an afternoon with H. L. Lyons' family.

Later I visited Battleborough and preached three discourses, while a guest of Messrs. McQuire and Herbert, both very agreeable gentlemen. At Tarboro I visited my daughter, Mrs. James H. Bell and family, returning to my New Berne home after an absence of nine days. I trust that good seed has been sown which may yet bear an abundant harvest.

A charter member at Bethany, Mrs. Sue Helen Draughan, (Feb. 3, 1846-June 7, 1924), was the first Corresponding Secretary of the Women's Missionary Service in the State, originally known as Sisters' Mission Societies. She had eight children, survived her husband who died in 1879, and she taught in the Edgecombe public schools for forty years. She wrote fluently and worked ardently for the women's cooperative work. At her death, only Mrs. C. A. D. Grainger of Hookerton remained as a pioneer contemporary in the initial State women's group. Mrs. Draughan inspired Bethany in 1873 to follow Hookerton's example at once with an organized women's group which gave \$18.56 of the original total of \$77.56, of which Hookerton gave \$47, and Kinston, \$12, comprising their total initial fund from their first three Societies. Recording Secretary, Mrs. Winnie R. Tull, of Kinston, remarked about this epochal venture in stewardship: "Let us pray that this small beginning may increase and spread over our State so that much good may be done." President H. S. Hilley officiated at the burial of Mrs. Draughan, laid to rest in the local Nahala Church yard.

W. H. Cobb continued preaching in the Bethany field, reporting to Dr. Walsh on May 15, 1878, as follows:

I have not been idle at Whitakers. Our membership here like myself are struggling with poverty. We have a house furnished with seats and table for a stand and lights for night worship. It cost a little sum to provide all this. Out of the feeble membership here, or elsewhere has not one cent been contributed save by myself. Bro. Burns gave us a lamp and labors occasionally with us without reward. I have regular appointments at Battleboro, Free Chapel, Whitakers, and Red Oak, or Bryan's Schoolhouse. My congregations increase.

While he lived at Whitakers and Tarboro, Joshua Lawrence Burns was the first state evangelist of The North Carolina Christian Missionary Society. In his first annual report made in October, 1878, he stated that he had organized two new churches, (Union Chapel and Hassell), received 50 additions to the churches, and that his total personal cash compensation for the year was \$348.42. His added comment: "I am fully persuaded of

the great good that the Society can accomplish." At the same time, J. J. Harper, the Society's Corresponding Secretary, confessed prophetically: "There is great apathy among a large majority of Disciples in this State on the subject of missions; our success and life as a people, in this State depends upon whether or not we shall prove ourselves as a missionary people."

During many summers annual revivals have been held at Bethany. R. D. Harding, Wilson pastor, conducted one in September, 1891, while M. T. Moye, of Wilson ministered there. Harding said that Moye was "held in high esteem by Bethany, and is, without exception the best yoke-fellow I have ever had in a protracted meeting. I expect long to remember the many kindnesses so lavishly bestowed upon us by this hospitable, large-hearted band of Christians."

W. R. Howell, of Atlantic Christian College, their pastor, reported April 12, 1905 that the Bethany plant had been destroyed by fire, adding: "My first thought is to rebuild as soon as possible." A woods-fire out of control was driven by a strong wind, which ignited the roof; only "the organ, lamps, and seats" were salvaged. John W. Tyndall, a former Bethany pastor, exhorted: "May the building speedily rise from its ashes where the faithful ones may be called together again."

Evangelistic meetings at Bethany were held 1926-1928, by Joel E. Vause and J. M. Perry, who "knew what the rural churches need." These resulted in the addition of 20 persons. For these, Matt E. Rose was reporter as well as organist. J. W. Tyndall added 10 by baptism in 1930. Darius A. Hudson, "half-time" pastor in 1938, reported: "Bethany church has taken on new life. They have recently organized a Woman's Missionary Society and Young Peoples' Christian Endeavor Society. Our Bethany people are scattered; some families live ten to fifteen miles from the church, but they come and are happy in the work. We hope to repair our plant before another winter."

Following is Bethany's Armed Services roll for the fourteen young men who had enlisted in World War II by June, 1943:

Alden Earl Dixon, McDonald Dixon, Leon B. Edmundson, Francis R. Hamill, Felton Hedgepeth, William Hyman, Charlie L. Kirkland, Roscoe Kirkland, Thurman Kirkland, Robert Lee O'Neal, Elwood F. Pittman, Leon W. Twisdale, Lynwood E. Twisdale, and Rowland Wadsworth.

Reportedly, (1953), membership at Bethany was 89.

Roll of Ministers at Bethany, (Edgecombe).

1874.....	J. L. Burns	1908.....	W. H. Marler
1875-1880, 1889.....	M. T. Moye	1913-1915, 1917-1920.....	Joel E. Vause
1881.....	Josephus Latham	1916.....	H. H. Ambrose
1882-1886.....	J. J. Harper	1921.....	M. B. Brinson
1887.....	J. R. Tingle	1922.....	John T. Saunders
1888.....	H. C. Bowen	1923-1927.....	W. T. Mattox
1890-1904.....	J. W. Tyndall	1928-1934.....	C. K. Holsapple
1905.....	W. R. Howell	1935-1936.....	R. L. Topping
1906-1907.....	C. Manly Morton	1937-1949.....	D. A. Hudson

BEULAH

Levi Branson's *North Carolina Directory*, published in Raleigh, 1896, Vol. 8, page 442, lists three kinds of Baptists gathered in 32 local churches in Nash County, as of that date. On the same page he cites the only "Disciples of Christ", church in that county, as "Pig Basket, postoffice, Nashville, N. C., Isaiah Carver, pastor". The compiler was reporting for Beulah, which had been carried on the Disciple registry as Robbins Schoolhouse, 1889-1896. It seems that Pig Basket Creek near-by the meeting house had given spontaneous rise in a part of the public mind to this odd appellation, outlandish to the tranquility of the most pious. In the American tradition names with or without euphony have designated countless rural churches pertinently to their liquid environment. A trickle in the wilderness threading sylvan shadows may cast its name on a sanctuary in the clearing. Thus it was with the forgotten Pig Basket seven decades ago.

Acting promptly in 1896, the congregation adopted its present Biblical oriented name with its celestial signification. Beulah is a prophetic Hebrew word. It may be freely interpreted as equivalent to a heavenly consecration incident to a future developing transcendent affinity between redeemed mankind and God—one of the grand old Hebrew words; Isaiah 62:4. A Tar Heel pastor once in going to an appointment there said that he was "on the way to Beulah Land".

This church was organized May 26, 1889, with 21 members, by the evangelists, J. L. Burns, George Washington Neely, and W. H. Cobb. Attaining a membership of 33 it was enrolled by The North Carolina Christian Missionary Convention on October 26, 1889, meeting at LaGrange. Its delegates then were C. W. Sears, and Isaiah Carver, with J. L. Burns, "preacher". Thirteen baptisms that year were reported; \$12.00 had been paid for preaching, and \$7.80 contributed in cash and pledges for "State Missions". Local work finances increased to \$50.00 the next year and their membership to 44. In 1899 their church property val-

uation was \$125; in 1915, \$1,000. In the latter year, the membership was 98; their church school enrolled 68, and giving by the church to the cooperative work of Disciples of Christ totaled, \$53. Their first clerks of record: C. W. Sears, 1890; R. J. Weaver, 1891; C. W. Coggins, 1898; and W. B. Crocker, 1911.

First revival known to have been held in this community, (Red Oak, Nash County), was conducted by J. L. Burns, September 11-16, 1876. Writing to Dr. Walsh at its close, he reported:

I have just held a meeting in Red Oak and had seven additions in six days. Much opposition was manifested by different parties who tried every device to break up the meeting. I am persuaded that their evil intentions will yet turn out for good to the cause of truth in that vicinity. I am indebted to Sister Barham for much of my success by her furnishing food for the people, and her activity in getting her friends to attend, and in persuading sinners to yield to the truth.

After this field lay fallow for thirteen years, Burns' colleague, W. H. Cobb, came evangelizing to Robbin's Schoolhouse in May, 1889. J. J. Harper, of Smithfield, took note of it as follows: "I gather from *The Wilson Advance* that Bro. W. H. Cobb of Whitakers recently baptized seven persons and organized a church of 21 members near Nashville in Nash County, N. C. I am glad to hear this. Bro. Cobb never could be idle. There is good material in that little church."

This was followed closely by J. L. Burns who reported:

I held a revival at Robbins Schoolhouse on July 21 to August 5, 1889. I preached there each night. We had bad weather during the whole time; it rained every day and night; notwithstanding we mostly had fair audiences. There were four confessions and immersions, and one from another communion; many others almost persuaded, and fine impression left at the close. This is a new church recently organized, three miles north of Nashville. It now numbers 26 members. I will continue for a week preaching at the Courthouse in town at night, and in the day at the schoolhouse near town.

There was slow but steady growth. Isaiah Carver was a resident preacher there for nearly a score of years, his postoffice first at Nashville, then at Red Oak, before his removal to Rougemont in Durham County, and later to Stoneville and Ruffin in Rockingham County. W. B. Crocker was Beulah's faithful clerk when on November 3, 1906, he reported:

This has been the most prosperous year since our church house was dedicated about 12 years ago. This year 18 were

added to the church. Bro. Isaiah Carver has preached here for the past 12 years, and we are sad at his leaving. He is going to Orange County, North Carolina, 70 miles away for his health. We must have another preacher, a strong man. Our membership is about 80. That we may enjoy the fellowship soon at the Dunn State Convention, and that we may there get a new preacher for Beulah is my prayer.

C. B. Mashburn was this "new preacher", who in the following July said: "This little congregation has organized a Dollar League to help retire the debt of A. C. College and have gotten down to business in behalf of it with great interest. Six dollars have been collected and more is pledged. It seems that if all of our preachers were more united our work would not be so hard."

Writing in March, 1921, pastor John T. Saunders reported "At Beulah we have a very earnest people who are building a parsonage. This church with three others nearby need a located minister in their midst. Then we may see a larger and more efficient service. May the Lord bless Beulah for a more cooperative work in the future." W. H. Brunson of Ayden held their annual revival in 1926, and "strengthened them much in a spiritual way". The next year on November 13th, G. H. Sullivan began the sixth year of his pastorate there and "raised the State Missions amount, \$25, that day."

Beulah's Golden Anniversary was observed on June 4, 1939, by an all-day service featured by pastor Cecil A. Jarman's sermon on Acts 1:17. Mrs. Edwards prepared an historical paper for the occasion which was read by Mrs. Vernon W. Wheelless. Three of Beulah's charter members surviving the half-century span were there to participate, namely: Mrs. Ellis Fisher, Mrs. Maggie Harper, and Mrs. Lillie Weaver Batts.

Reportedly (1953), the membership at Beulah was 250.

Roll of Ministers at Beulah.

1889-1906.....	Isaiah Carver	1930-1931.....	John J. Langston
1907.....	C. B. Mashburn	1932-.....	Ira W. Langston
1908-1909.....	J. W. Tyndall	1933-.....	D. W. Davis, Jr.
1913.....	John R. Smith	1934-.....	William O. Foster
1914.....	D. F. Tyndall	1935-1940.....	C. A. Jarman
1915, 1919.....	Joseph A. Saunders	1941-.....	F. A. Lilley
1916-1918.....	S. Perry Case	1942-1944-.....	D. W. Arnold
1920-1922.....	John T. Saunders	1945-.....	W. Ed. Dowdy
1923-1929.....	G. H. Sullivan	1946-.....	J. A. Taylor

DURHAM

In a certain pyramiding manufacture this city has the status of a world metropolis. Processing of tobacco has given it global

fame. Moreover for about a century the coordinate development of its commercial and educational potential has kept it in the front rank of Carolina's municipalities. Back in the inflationary 1920's it was said that 31 millionaires made their home in Durham.

Incorporation of the "town of Durham" dates from April 10, 1869. John Lethem in his *Historical and Descriptive Review of the State of North Carolina*, published, Charleston, S. C., 1885, says of Durham as adapted here:

In 1870 there was nothing here but a few small shanties; now, (1885), there are handsome residences and large buildings devoted to mercantile and manufacturing pursuit. Trade flourishes at this point. The citizens are full of energy and ambition, and are fully alive to the importance of the place. In 1845 the land covered by Durham sold at from \$1.50 to \$4.50 per acre. In 1859 the land was reassessed and sold for \$25 an acre. An acre of it cannot be bought to-day, (1885), for \$1,000.

Another reporter, Hiram V. Paul, writing in 1884, described Durham as "a town that in 16 years or less has grown from nothing to be a busy and prosperous city of over 5000 inhabitants;—to think that where this proud and famous little city now stands was, a few years ago almost a wilderness." The whole of 640 acres consisting of 6 tracts in 1850, which later comprised all of Durham's square mile of corporate area, was valued at only \$1870; whereas in 1860 it was valued at \$9,140.

When the North Carolina Railway, now the Southern Railway, was completed across the site of the present Durham in 1854, Dr. Bartlett Durham gave four acres of land for the station. It was therefore called Durhamville, but in the American way, shortened to Durham's and finally, Durham. The first post office was established there in 1852, at what is now the corner of Main and Mangum Streets, with Solomon Shepherd as the first postmaster. The largest store in that primitive time was that of Willis N. Pratt, which with blacksmith shop, cotton gin, community well, tavern and grog shop, stood on what is now the 900 block of Ramseur Street. Durham was first chartered as a town in December, 1866, which charter was annulled by the rigid reconstruction policy of the federal congress, but a new and final charter was granted Durham on April 10, 1869. Durham County was established April 16, 1881, by proclamation of Gov. Thomas J. Jarvis.

An official time-table of December, 1870, gives the schedule of train service through Durham for that day. On the North Caro-

lina Railway it was 223 miles of continuous travel from Goldsboro to Charlotte by way of Durham and Greensboro, and it took sixteen hours and forty minutes to make the trip. A passenger entered the "cars" at Goldsboro at 3:00 p.m. and emerged at Charlotte at 7:40 the next morning if the train was on time. The average speed was about thirteen miles per hour. Headquarters of this railway was at Company Shops, now Burlington.

The first church in this locality was Methodist and known as Orange Grove in 1830, when they met for evangelizing in a small frame schoolhouse a mile east on the Raleigh road. Fifty years later it became the Trinity Methodist in Durham. The Missionary Baptists first organized in the Rose of Sharon Church, a mile southwest, on Aug. 12, 1845. Five years later they moved to the site of the coming city where in a few years, trains scaring their horses in their churchyard, caused their removal of worship to a more favorable location within the growing village. In 1885 came the local organization of the Primitive Baptists, flocking in from their rural churches. Presbyterians organized with eleven members on December 31, 1871, and called it "Durham Church of the Lord Jesus Christ." Episcopalians began there under Joseph Blount Cheshire in 1878. Catholics began in 1887, financed by their liberal local layman, William T. O'Brien. The Elon College Christians were established there in 1889, and in 1907 they procured the plant of the old Main Street Methodist Church. In 1900 the Universalists came; and in 1922, the Lutherans.

J. Boyd Jones, who was State Secretary of North Carolina Disciples of Christ in 1905, wrote in June of that year:

Yesterday, I received a letter from a good brother and sister in Durham who have recently moved from Springfield, Tenn. They felt lost without a church and think how long it must be before we can help them if we work in the future as we have in the past. Our people from the different parts of the country are coming to the thrifty towns of North Carolina. . . . It will be a waste of time and money to hold a meeting and then move on without providing for a shepherd to look after the sheep.

W. Graham Walker became State Evangelist and went to Durham to begin a seven week's meeting on April 15, 1906. He was assisted in the singing by C. Edward McKinney of Dorsey, Ill., with J. Boyd Jones preaching a few days in Walker's absence; also assisted by A. M. Windhorst, student in Atlantic Christian College. Walker reported:

When we came to Durham to begin our meeting, we were unable to get the skating rink, for which we had spoken some time previous, and we had to go to the Courthouse. . . . The Ministerial Association here has an understanding that no evangelist is to be recognized by them unless invited here by some one of the churches already here. I have not been recognized by them in any of their services, excepting one. Not one of them has attended my meetings, nor will they make announcements. To the surprise of all, we built us a tabernacle. . . . The people marveled that we could take a vacant lot at seven o'clock Wednesday morning and transform it into a place of worship by Thursday night. This we did, making seats with backs to them, building a platform and spreading a carpet of sawdust in our tabernacle, which was well lighted with electricity, and looked cosy as could be. . . . At the night service they were standing at every opening in the tabernacle, with seventy-five or more at the door. . . . We have certainly put in some good hard licks here, but we hope ere-long to be reaping some of the results.

Walker reported at the Dunn State Convention in November, 1906, that he had organized the Durham Church with twenty-two members the previous June, "and a Sunday School with thirty-five enrolled, and secured a well-located hall for their regular meetings. The hall was papered by the members, lights were put in and a considerable amount raised toward the keeping up of the work." Of McKinney he said: "A sweet singer and a noble helper he showed himself to be." A sum of \$196.81 was expended on the Durham revival. However, Walker reported at the annual Belhaven Convention, 1907, that Durham "had no preaching this year." He had appealed to the church schools in the State to support the Durham mission and fourteen of them scattered from Asheville to Belhaven and Columbia, gave for the purpose the total of \$107.48. He concluded: "It is to be hoped that ere long we will be able to take up this Durham work in a fitting way."

This evangelism in Durham led to no permanent results, since competent pastoral leadership was not provided to effect it. In June, 1913, Mrs. Mittie Swain Lucas reported her residence in Durham to *The Carolina Evangel*, saying:

When I came to this city from Plymouth I was highly disappointed to learn that there was not a Christian Church here. . . . I haven't met but one of the Christian people up here. Durham is a church-working place and I do believe that if we had a Christian Church here we could do some good work also.

On Jan. 26, 27, 1921, C. C. Ware, State Secretary, was in Dur-

ham to make preliminary survey of Disciples living there. On the succeeding April 3, he returned for a meeting with such of them as would attend, in the home of Mr. and Mrs. Joel H. Lewis who then lived at 204 E. Trinity Ave. The following 27 Disciples were found in that city:

Miss Eddie Adams, Mrs. Addie G. Barrington, and daughters, Mattie and Mittie, Mrs. John Brown, Lorena Cayton, Mr. and Mrs. J. T. Ewell, Mr. and Mrs. H. A. Gaskins, Mr. and Mrs. J. Ronald Glenn, Mrs. Mabel Vinson Hamlin, Mrs. L. M. Heflin, W. T. LaPrade, Leo Leighton, Mr. and Mrs. Joel H. Lewis, Mr. and Mrs. W. P. McGhee, D. C. Mitchell, Addie Mae Outlaw, W. H. Poole, Jr., Hilda Tunstall, L. F. Tunstall, Miss Vinson, and L. A. Warren.

Of the above twenty-seven there were eleven present at the meeting on the evening of April 3. There was a very earnest conference as to projection of future work after the message. They voiced enthusiastic desire to begin. They asked what would Disciples of the State do to help them. They were assured that the State Service would do its best to sustain the work to permanency. This it continued to do from 1921 to 1936, a few depression years excepted, when in 1937 they became self-supporting with a membership of 188, and 300 enrolled in their church school.

Their first meeting place was the Conservatory of Music. Here their fellowship grew steadily, aided by groups of Raleigh Disciples who would motor over occasionally in sizeable number to encourage their brethren in "The Friendly City." Next they secured the Universalist Church which was occupied for a considerable period. While there they bought a lot at corner of Gregson and Morgan Sts., four blocks west from the business section. The lot was 82x199 feet, costing \$5,500. In the summer of 1925 this lot was sold at a profit, and six lots constituting a half block, 165x285 feet, were bought at Holloway and Spruce Streets between Holloway and Eva. In the Summer of 1926 a building was erected on this site, after selling some of the lots. The new church plant was opened on September 5, 1926. It was erected under the ministry of Cecil F. Outlaw. This plant was remodeled and greatly improved with brick veneer, done mostly in the pastorate of Louis A. Mayo. It was completed in the ad interim ministry of A. I. Martin.

William Jackson Shelburne, Ayden pastor, was sent by the State Service, to hold a Durham meeting in June, 1921, at which time he organized with twenty-five volunteers, which he reported as "a splendid nucleus for a church." W. C. Foster, Raleigh pas-

tor, led them into a more formal organization, with twenty-nine charter members, Nov. 20, 1921, with Elders D. C. Mitchell, W. P. McGhee and Claude H. Dudley; Deacons: L. A. Warren, H. A. Gaskins, Joel H. Lewis, and I. T. Carver; Deaconesses: Mrs. Claude H. Dudley, and Mrs. H. A. Gaskins; and treasurer, Addie Mae Outlaw. Mrs. Joel H. Lewis reported: "We have some of the best workers here I ever knew." The first regular service in their pulpit was given by F. F. Grim, who also held a meeting there in June, 1922, with eleven additions. John W. Humphreys, of A. C. College, was their first full-time preacher, but not resident, beginning in May, 1923.

W. C. Foster came as their first resident pastor, Dec. 1, 1923. After five months, he reported: "We are gradually winning the respect and confidence of this great city which is often a very difficult thing for a mission church to do." Often his sermons were printed in the Monday morning daily of the city. A successor in his pastorate there, Cecil F. Outlaw, served a term as president of the Durham Ministers Association. Truly it was a far cry from the days of 1906 when Graham Walker had been so coldly received. Twenty years had seen a vast change in community attitude. Foster's work was excellent at Durham, as it had been at Raleigh. The work grew solidly under his effective leadership.

The church has borne three names: first it was Durham Church of Christ, (Disciples); then on January 16, 1927, it was changed to Holloway Street Christian Church (Disciples). By congregational action, September 9, 1962, to be effective January 1, 1963, the chosen name currently is First Christian Church, Durham, N. C.

Their church school beginning was evolved in a representative consultation group which met in the Joel H. Lewis home on Trinity Ave. on May 8, 1921, where a preliminary organization in that department was effected. On the afternoon of the following May 15, they held initial session in the chapel of the Conservatory of Music. The first teachers: D. C. Mitchell, Mr. and Mrs. Claude H. Dudley, Mrs. Joel H. Lewis, and Mrs. Barton Howard, with W. P. McGhee as superintendent. Later superintendents have been: Earl Bush, O. B. Gurganus, Gilbert Doby, Ralph H. Lewis, Joseph T. Spencer, and H. A. Dunson. The alignment of D. C. Mitchell, president of the Durham Lumber Company with these local Disciples had revived and fortified his faith in the salient of this new fellowship. Returning from one of their prayer services he survived a near-fatal auto accident and when

Atlantic Chirstian College in 1924 campaigned for \$1000 individual gifts to meet its critical needs, he was the first to respond with this amount.

The school has been fortunate in its teaching staff, among whom was Earl V. Pullias from Duke University. Some others from Duke who have helped in school or pulpit have been: Fletcher E. Howard, Calvin Porter, A. L. Porterfield, and Howard E. Jensen. Also Earl Bush from the University at Chapel Hill. Likewise among periodic participants were: Chaplains Louis Kirchner, and Charles E. Dyer. Lew W. Hannen, principal of the Durham City Schools has been an outstanding local layman in their workaday leadership. A ministerial recruit is Robert Overcash.

Much use has been made of their annual Daily Vacation Bible School. A typical report is for the period, June 11-22, 1951. The average attendance was 100, of whom 76 received certification; 46 registering perfect attendance. Pastor B. Eugene Taylor directed it. Miss Lorena Cayton on September 27, 1959, received a "pin and corsage for 26 years of perfect attendance" in the church school.

Their service in Scout Work is indeed excellent. Troop 37 received its Charter, October 31, 1931, organized by the Committee: O. B. Gurganus, Joel H. Lewis, and J. A. Pilley. A hut was improvised, and the following 12 constituted the original membership: Reid Aldridge, John Brewer, Ralph Jones, Harvey Palmer, Robert Ball, Vernell O'Neal, Robert Adcock, Gilbert Durham, Vernon Jones, Paul Renn, Malcome Inscoe, and Calvin Shaw. Ralph H. Lewis and J. G. Doby were scoutmasters. Capable leaders have made scouting activities here a significant factor in the church and community. Joseph T. Spencer received a distinguished service award from the Boy Socuts of America, as leader in the Eno, (Durham) district, on November 19, 1959.

Within the last four years twenty-five of their Boy Scouts have received the "God and Country" Religious Award led by their pastor, L. B. Scarborough. Also eight of their Girl Scouts were awarded the "God and Community" award—the first ever to be given this award in Durham and in North Carolina.

The armed services roll, incident to World War II, of Durham's Disciples numbered 40, all of whom returned except Matthew B. Smithwick who perished in the strife. Named in his memory is the loan fund to aid ministerial students from this church, established on January 11, 1943.

Their initial Woman's Missionary Society, later known as Wo-

man's Council, and Christian Woman's Fellowship, was organized by Mrs. John W. Humphreys in April, 1923, with 12 members. A silver anniversary was observed on April 18, 1948, in honor of Mrs. Joel H. Lewis, (nee Lona Holton, of Olympia, N. C.), in whose home this local unit of Woman's Missionary work had been inaugurated. The group was "inspired and encouraged as the church progressed. The church thus continued to grow." In 1935 their Women's Council was organized with 25 members, divided into 4 circles; their purpose: "to develop the womanhood of this church into a united program of worship, education, fellowship, and service." Annually it was frequently an "Honor Society". As of record in 1962 their C.W.F. had 55 "participating members", with annual gifts totaling \$700 for brotherhood service in Unified Promotion.

Their Christian Men's Fellowship, active for a long period with scores of men enlisted, has served well. It was reorganized on October 30, 1962; officers to serve: president, H. A. Dunson; vice president, R. L. Ball; secretary and treasurer, J. C. Morgan; assistant, C. R. Lee; and reporter, Hagood Owens. This organization has constantly sponsored many coordinate projects of value in the local church such as helpful visitation of faltering members; in Lay preaching in pulpits at home and beyond; and in the life-line "bread and butter" goals of the inevitable church finances.

A long chapter would surely result from the complete story about the seasonal revivals which have been of invaluable help to this church. A suggestive chronicle of a few may here be of interest and representative of this vital function as a whole. W. L. Harris from March 27 to April 15, 1927 led in a "wonderful ingathering of young people", who constituted a large proportion of the 39 additions received at that time. "His sermons were all forceful and well chosen for our meeting and the new field in which it was held. The gospel was preached in love and it won." There was registered 74 additions for the year, 1941, representing 25 families. From January to Easter in 1945 there were 55 additions, mostly in response to the 15 teams who were "out for three nights to talk with people about their souls." There was an area "set-up meeting" for the Bayne Driskill Evangelism Program in 1960, in which the Durham group who attended pledged to participate. A Durham goal of 79 additions was tentatively accepted to be attained by February 5, 1961, the congregation approving this on October 2, 1960. Covenant cards were signed and dedications pronounced. The special effort was

extended to Easter, 1961, with gratifying results. As a matter of course, in any given field, the permanent gains in membership is almost always basically related to the steady, alert, faithful evangelism of the respective located pastor.

As always to be expected the building operations of this growing Durham mission were a test of faith and energy, as well as material resources in its local leadership. Their church property valuation in 1926 was \$18,000, on which in October, 1939, the debt was \$4870. There had been an enlistment of tithers in 1929, which number by 1955 had reached a sizeable 140 persons. In March, 1943, pastor Nixon A. Taylor announced: "Our campaign is on to be debt-free in '43, possible, we see, as we only owe \$3,000 now." This being reduced to \$695 by the following September 19, there was contributed a total of \$1119 on that day, supplying a surplus with which to reroof their plant. The mortgage was promptly burned on October 24, 1943, in "a very impressive service," in which among other important features, the church covenant was read, and the plant formally dedicated. Six charter members joyfully participated on this occasion, namely: Mr. and Mrs. Joel H. Lewis, of Roxboro; Mrs. F. J. Edwards, of Raleigh; and Lorena Cayton and Mr. and Mrs. F. J. Smithwick, of Durham.

Early in 1946, preparatory to the planned erection of a new and adequate plant, to be "a \$100,000 building", an additional lot was bought for \$8,000. Gifts for this expansion accumulated through the years, and was intensified in 1953, when in June of that year it was reported to be accruing "over \$1,000 per month." The fund reached a total of \$32,000 by the succeeding February. It was agreed that when it topped \$35,000 they were to break ground for the objective. Ross J. Allen, state secretary, led them in assembling an additional \$10,000 in gifts in March, 1955. Ground was broken for the first unit in 1956, a loan was approved, and the members giving, "week by week" was at "an all-time high." The new educational plant was ceremonially opened on September 8, 1957. Leading in participation were: the pastor, Gerald R. Black; the church school superintendent, Baxter Teasley; the Building Committee chairman, Cecil Ferrell; and the Official Board chairman, R. E. King. Five charter members present were the first to enter the new structure after the ribbon cutting. The plant has 18 class rooms fellowship hall, office, pastor's study and memorial parlor. Work was speeded on the sanctuary which was opened on December 21, 1958.

The annual Disciples' State Convention met here on April 25, 1961.

Mrs. Charles J. Poole active Durham Disciple, and historical annalist of this church, says: "Let us find inspiration in the contemplation of our heritage. We are proud of our history. There have been dark sequences but we have an enviable record of overcoming obstacles and pressing forward in the face of discouraging handicaps."

Reportedly the membership at Durham, (First), is 388.

Roll of ministers at Durham, (First Christian Church)

1922-.....	F. F. Grim	1933-.....	A. L. Porterfield
1923-.....	J. W. Humphreys	1940-.....	A. I. Martin
1924-1925-.....	W. C. Foster	1941-1947-.....	Nixon A. Taylor
1926-1928-.....	C. F. Outlaw	1948-1955-.....	B. Eugene Taylor
1929-1931; 1934-1939-.....	L. A. Mayo	1956-1958-.....	Gerald R. Black
1932-.....	J. T. Forrest	1959-1964.....	L. B. Scarborough

MACCLESFIELD

Macclesfield, a town incorporated 1901, (present population, 473), is in the extreme south of Edegcombe County, 15 miles east of Wilson. It is on the East Carolina Railway, (Hookerton-Farmville-Tarboro line). The place name came indirectly from England. An early surveyor of this settlement suggested that the name of a beloved town in his native country was one apt for this up-surging American village. He pleasantly passed it to local civic-minded leaders who gave it common usage—a round-about reminder of the old Macclesfield, the British silk-winding town on the River Bolin.

The first Disciple preaching at this point by his own account, was A. F. Leighton. He wrote: "I began the work at Macclesfield in 1903 as a mission. There were no members there and no place of worship in the town." It probably opened the way for the beginning there with I. W. Rogers, itinerant evangelist, in November, 1904.

Early that month Rogers had closed a revival at Middleton with "forty baptisms in the waters of the Pamlico Sound," before he proceeded to his new pastorate at Farmville. He told of a hazardous trip:

About a mile offshore from Middleton I had a narrow escape. Losing my footing I fell overboard and then came the unpleasant experience of being not only buried but run over by the heavily loaded freight boat from which I had fallen. Finding my way to the surface, I boarded it again

by means of a rope in the hands of the colored man who managed the boat. At Farmville quite a number stormed our castle, pounded us, and the good things continued to flow. On November 22, 1904, I visited Macclesfield where I am to preach every first Sunday. It is a thriving little town of about 200 inhabitants. Here is a fine opening. We hope to do a good work.

In the spring of 1905, J. Boyd Jones, Wilson Disciple pastor, made a preliminary survey there; the purpose: "as far as possible to get things in shape for a meeting." He announced:

We will hold the meeting in a large arbor near a vacant store and when the weather is bad we will preach in the store. The people received us kindly and offered every assistance to help. There is not a member of the Christian Church in the town, and very few that belong to any church. If any place ever needed a church this one does. It has grown like magic; houses cannot be built fast enough to accommodate people who want to move here. There is not a church of any kind in the town; we hope to establish one to counteract the influence of poolroom and saloons.

The place had eight "merchandise firms", three "boarding houses", and three saloons, but no resident preacher of any faith. J. A. Forbes was town clerk, W. P. Harris conducted a retail grocery and restaurant, and Dr. C. B. Walton was the only resident physician. These three men all became Disciples.

The Christian Weekly of July 29, 1905, announced: "We rejoice that the new church at Macclesfield has been organized as the result of the J. Boyd Jones meeting there under the joint support of the Hookerton District and the State Board." There were 12 baptisms, and the 19 charter members included: Cornelia Eason, Mr. and Mrs. W. E. Ellington, Mr. and Mrs. J. A. Forbes, Jimmy Forbes, J. T. Harris, Mr. and Mrs. W. P. Harris, E. G. Howard, J. S. Howard, Miss Iva Johnson, Miss Dora Mears, Lynnwood Thurston, Dr. and Mrs. C. B. Walton, Harvey Webb, and Mr. and Mrs. J. T. Winstead. The church was enrolled by The North Carolina Christian Missionary Convention at La-Grange, October 25, 1905. Their clerk then was Dr. C. B. Walton, who with Mrs. Walton kept the initial church record book within the church building, until the fire in 1941, destroyed the church plant. Some later clerks have been: J. T. Winstead and W. P. Harris. There survive at this writing only four of the nineteen charter members, namely: E. G. Howard, Mrs. C. B. Walton, J. T. Winstead, and Jimmy Webb.

At the beginning no pastor could be opportunely located, "so

what we gained was almost lost," wrote evangelist Jones. Further:

We decided to buy a lot and pay the full price and have no restrictive clause in the title. Two brethren gave us lumber and we hope to have the house ready for use the last of May, 1906. James T. Moore has taken charge of the work. In a few minutes he raised \$30 for the projected building in the chapel of Atlantic Christian College. In W. Graham Walker's meeting here recently he baptized some splendid people among whom was Professor Cameron, local school principal, and Miss Nannie Moore, an assistant teacher.

Pastor Moore announced in October, 1906, that A. F. Leighton was principal of the local school and had laid the foundation for the church there three years before. He added: "On September 18, 1906, we had the first service in our new church. A few men not members gave money for the lamps. It is inspiring to see how the local people generally appreciate the new church. We feel sure it will go on to greater heights than was expected."

Leighton continued as head of the local school, and appealing in August, 1908, for brotherhood aid to Macclesfield Disciples, he urged:

Their needs are: First, help to pay the building debt; second, to seat the church and to finish painting inside and out; third to buy a church bell; and fourth, to help provide a first-class evangelist to give that community a general shaking up. Our members here are a noble band and have sacrificed much for the cause.

Their church school prospered for a long period as superintended by J. T. Winstead. It enrolled 40 in 1911, and 60 in 1915. It numbered 105 in 1939, with the five teachers: Mesdames: Elsie Griffin, W. E. Phillips, Paul Flowers, Amos Crisp, and Betty Lewis. Rupert A. Phillips is a Macclesfield recruit to the ministry.

Visiting there on November 22, 1932, C. C. Ware, state secretary, ordained the following: elders: J. T. Winstead, A. B. Felton; deacons: E. G. Narron, J. A. Forbes, Thomas Webb, C. S. Winstead, R. T. Ellington, and E. E. Phillips; deaconesses: Mesdames: Paul Flowers, H. G. Webb, Herbert Phillips, C. S. Winstead, C. K. Griffin, and Miss Betty Lewis.

A building committee to lead in church repairs were: J. T. Winstead, E. G. Narron, and Mrs. C. S. Winstead. Fire destroyed their church plant on January 5, 1941. Some furnishings were salvaged and \$1000 insurance collected assisted in rebuild-

ing. At once a plan to raise \$3,000 in cash preparatory to start a new building was launched. The envisioned structure should be "modern throughout with due provision for religious education as devised expediently by A. F. Wickes, brotherhood architect." After a long delay through World War II and its aftermath during which their services were held in the local Community Building, the construction went forward early in 1950. It is of cinder blocks, brick veneered, having an auditorium seating 150, and five class rooms on the main floor. Departmental space is in the basement. Baptistry, two robing rooms, rest rooms, and recreational, culinary, and heating facilities are provided. The debt incurred was fully paid and the plant dedicated on November 30, 1952. Back in 1948 they had erected a "fine new parsonage indispensable as a base for a resident ministry." Such ministry was achieved by them for "full time" in 1953. And the town authorities jubilant with civic pride had imprinted on their municipal auto license plates "Macclesfield the Miracle Town."

Their choir numbering 25 were first robed in January, 1954, and a year later their Hammond organ was installed. It was dedicated on December 16, 1956, at which time chimes were given by D. L. and A. F. Felton in honor of their mother, Mrs. A. B. Felton. New pews, of which they were "extremely proud" were installed in October, 1958, and were provided by "free-will contributions".

The church had "shown a continuing growth in all areas of endeavor", but even so it was with surprise on May 5, 1957, that they received the "Rural Church Achievement Award" from the Director of the N. C. C. M. S. In September of that year it was declared: "We have outgrown our plant, and are desperately in need of more room." In October 1963, "the church voted to move the old parsonage making it possible to erect an auxiliary educational building." Thus to yield the space it was sold on December 14, 1963, and the new parsonage was expected to be occupied by pastor Taylor in May, 1964.

"Blessing of the babies" was introduced by pastor Don Weaver in February, 1959. Their girl scout program, "progressing nicely" was led by Mrs. Don Weaver later that year. Their Chi Rho numbered over 20 in October, 1962, Mrs. Wesley Webb, leader; their officers: president, Ann Vernell; vice president, Skip Webb; secretary, Mary Jo Pittman; treasurer, Wes. Webb.

Currently the president of their Christian Men's Fellowship is Ralph Winstead; of the Christian Women's Fellowship, Mrs.

J. L. Jones, and the three group leaders are: Mrs. Wesley Webb, Mrs. R. D. Pittman, and Mrs. Nixon A. Taylor. These organizations serve increasingly well.

Disciples normally are never remiss in evangelism. Macclesfield through the years has thus had its fruitful share in this resurgent function.

Reportedly the membership at Macclesfield is 196.

Roll of Ministers at Macclesfield.

1904-.....	I. W. Rogers	1929-.....	C. K. Holsapple
1905, 1907.....	J. T. Moore	1930-1932; 1963, 1964.....	N. A. Taylor
1906, 1909, 1910.....	A. F. Leighton	1933-1942-.....	Wilbur I. Bennett
1908-.....	J. J. Walker	1943, 1944-.....	G. D. Davis, Sr.
1911.....	C. B. Mashburn	1945-.....	Ivan Adams
1912-1914-.....	Ben F. Oden	1946, 1947-.....	R. J. Bennett
1915-1919-.....	W. T. Mattox	1948-.....	R. R. Miller
1920.....	A. C. Meadows	1949-1957-.....	Losker B. Bennett
1921, 1922.....	F. F. Grim	1958, 1959-.....	Don Weaver
1923-.....	John W. Humphreys	1960-1962-.....	R. Paul Parker
1924-1928-.....	R. A. Phillips		

RALEIGH (HILLYER MEMORIAL)

There was needful delay in the choice of a site for Tarheelia's permanent capital. Colony and State in its far-ranging domain existed for a century and a half before its focal government could shift to Joel Lane's farmstead west of the Neuse. Raleigh however is a rapidly growing city in the affluent world of to-day. It also supplies certain delightful insights for the antiquarian. Gleanings that follow from three foxed gazetteers of early times tell in graphic detail something of its early day.

1798. In December, 1791, the general assembly appropriated 10,000 pounds toward erecting public buildings, and named it after the celebrated Sir Walter Raleigh. The state-house has been lately finished and cost 6,000 pounds. Several other buildings have been erected and a number of dwelling houses. The situation is healthy; 448 miles southwest of Philadelphia. Its remoteness from navigation is its greatest disadvantage.

1818. Raleigh, post-town and metropolis of N. C. Its population upwards of 1000; contains a state house, a court house, jail, governors house, market house, theatre, state bank, 2 academies, 2 meeting-houses, and 3 printing offices, from each of which is issued a weekly newspaper. In the center of the town is Union Square. Four large streets are 99 feet wide; the others 66. The state house is a handsome brick edifice, 102 feet long, 56 wide, and 43 feet high.

1854. Raleigh, a city; population in 1850, 4518. The former state house which contained a marble statue of Washington by Canova was destroyed by fire in 1831. The present state house situated in Union Square is among the largest and most splendid capitols in the United States. It is built of granite and surrounded with massive columns of the same material, after the model of the Parthenon and is surmounted by a handsome dome. The dimensions are 166 feet long by 90 wide, and the cost above \$500,000. Thirteen or fourteen newspapers are published in Raleigh.

Early religious development in Raleigh is a significant study. Founded in 1792 the village was incorporated in 1795. Accommodating worship assemblies the State House served the place thus solely for several years, untroubled by any constitutional finesse exacting the meticulous separation of church and state. First to be established with a building of its own, about 1806, was Bethel Christian (Christian Connection) church. William Glendinning, (1751-1816), an eccentric Scotchman, and resident book-store—preacher of that faith erected it from "his own funds". It stood on Blount Street near the intersection of East Morgan and South Blount. Here Joseph Thomas, the White Pilgrim, (1791-1835), came to a meeting of ministers of this faith, and on October 24, 1807, with reservations was baptized by effusion at the hands of James O'Kelly, (1726-1826). Thomas became duly identified later as a Christian Baptist of the William Guirey immersionist persuasion. In the baptismal line of a moving faith, Guirey and Thomas are progenitors in the gospel through Landon Duncan, Chester Bullard, and Virgil A. Wilson, of the First Christian Church, Wilson, N. C., and many others of this present brotherhood.

Methodists came next in Raleigh's church building with their Asbury Meetinghouse finished 1811. Made "of hewn logs" it stood in the woods on Halifax Road, now Blount Street. Baptists began in 1812 with 18 members, mostly "females". They had "a church building of an humble character", situated in Baptist Grove. Their customary use of candles in worship was thought "to produce a dim, religious light so conducive to spirituality".

The Presbyterians organized there in 1806, their first plant being completed in 1817. For Episcopalians "a wooden church was built in 1829", the site being near "the present beautiful edifice known as Christ Church." First house of worship for Raleigh Roman Catholics was built in 1834 and cost \$800.

Organized Christian Churches, (Disciples of Christ) had been known in North Carolina since 1832 when Rountree and its few sister churches had been newly fellowshipped in a Union Meet-

ing, which two years later issued a manifesto for their cause. Due to untoward circumstances their growth was slow in their first decade. In 1845 however their strength was notably augmented when they happily merged with some 1500 like-minded reformers in the Bethel Conference. The constituency was almost wholly rural. Their Second District, (Hookerton Union), with a strong missionary spirit grew to be resourceful. This Union in quarterly session at Wheat Swamp on December 31, 1882, considered a letter from Robert Moffett, (1835-1908), of Cincinnati, O., executive secretary of the General Christian Missionary Society. Written to Moses T. Moye of Wilson, N. C. it urged that the plea of the Disciples should be cooperatively presented at Raleigh. The Wheat Swamp meeting reacted favorably, and named Moye as its corresponding secretary "to do as he thinks best as to the time and the plan of starting the work in Raleigh," and "to draw upon the treasury of this Union Meeting for whatever amount may be necessary to carry out the joint purpose of this Union Meeting and the General Christian Missionary Society."

It was a big undertaking, without precedent in this locale. Obviously for a time funds and leadership faltered. Not until 1886 when J. J. Harper was corresponding secretary of the newly created North Carolina Christian Missionary Convention was a definite move made in the Hookerton Union to activate its decision of four years before. Then Charles Wiley Martz of Arcadia, Indiana, was engaged for a six-month's effort in evangelism at the State Capital. He came in January, 1887, and for orientation with his objective, held a month's meeting at Kinston, and itinerated among 30 churches in the State, speaking 70 times. He located in Raleigh in April where he remained until the following October. His observation: "The brethren are generally poor in this State."

Raleigh's Primitive Baptist Church graciously tendered him the use of their plant facility. There he preached his first sermon, April 10, 1887; the text: Isa. 28:16, "Behold I lay in Zion—a precious cornerstone, a sure foundation: he that believeth shall not make haste," (King James Version). In his first press release about the event, he said:

This work must have a beginning. I have never been more cordially received by strangers in a strange city. Raleigh is growing and the New South opens grand fields for the Disciples to enter. I have found out that about a half-dozen persons here have been or yet still are identified with us. One, Sister Dabney, a queenly Disciple indicated that I had her

sympathy in my arduous and important work. She is one of the choicest plants that so abundantly flourish among the Disciples of the Blue Grass region. Every expense incurred here comes out of the preacher's allowance of salary. Will any of the good brethren help us in renting and furnishing a suitable hall.

The "Sister Dabney" in the above was Mrs. Charles William Dabney (nee Mary Brent, of Paris, Ky.), a great-granddaughter of Barton W. Stone. Dabney, (June 19, 1855-June 15, 1945), successively the president of the Universities of Tennessee, and of Cincinnati, was the state chemist in Raleigh, 1880-1887. In this capacity he was the first to discover and make known the phosphate deposits of the Pamlico River grounds, in Beaufort County, which now, after 80 years, are zooming into a twenty-five-million-dollar-a-year industry.

Martz rented and furnished a "Chapel Hall" at his own expense. The attendance was always small. His mid-western zeal provoked persecution against him and his mission in the press, to which Martz replied.

J. J. Harper visited Martz on several occasions, encouraging him, and counseling patience and the ways of the plodding shepherd. It is significant that Harper never gave up, but remarked when Martz left that the Raleigh work would be resumed in due season. On closing, the hall fixtures were given to New Bern Disciples, who were then fitting their initial plant. In their State Convention at Oak Grove, October 22, 1887, Martz was gratefully recognized with the farewell word: "Our Bro. C. W. Martz has been by invitation in our State—and has shown himself a pious, devoted, and able minister of the New Testament—It is with feelings of deep regret that we part with our gifted and beloved brother."

After more than a quarter-century a different but successful approach for the permanent service of this faith in this staid Capital became historic. In time many new people were attracted to Raleigh, among whom were loyal Disciples. One, Lewis M. Oden from Bath, N. C., after ten years in the city, began to write about his church relations. As briefed his letters to the State's Disciple press, of May 7, and September 10, 1913, said:

There is a tide of emmigration from the country to the cities, and in this trend many of our members are lost. In May, 1913, I knew of five of our faith permanently located here, and five others temporarily, who were soon to relocate in Ohio, Virginia, Tennessee, and Georgia, leaving us not enough it seems to organize. I am frequently asked to what

church I belong, and I notice that few know after being told. In September I have learned that a number are here who would support it if someone would start the movement, for a church. I name seven of this number who are here as follows: Dr. Harold W. Glascock of Missouri, C. E. Bell, Mr. and Mrs. H. Galt Braxton, (he and his wife are firm in the faith), Mrs. J. Y. Joyner and her sister, Bessie Rouse, and Mrs. C. P. Spruill. The city has about twenty white churches and half as many colored. The community is building rapidly and this is a splendid field for our Mission Board to enter. This State Capital should not be the last to build a Christian (Disciples) Church, as was the case in its building a Y.M.C.A.

In January, 1915, Raleigh L. Topping, a student minister from A. C. College, Wilson, met with but three other Disciples in the police court room and arranged to come to Raleigh each fourth Sunday. At his next visit he remained a week, contacting the nucleus, and on February 28, 1915, organized the new church with about a score of members. They were granted the Chamber of Commerce room on second floor of the Municipal Building for their worship services, and secured favorable publicity in the local press. They soon organized a church school, which became the strong recruiting arm for the church, and moved into a hall on Fayetteville Street, over what was then the piano store of Darnell & Thomas. Here they remained for over six years, with somewhat regular preaching from leaders connected with our Wilson College.

The church was enrolled by the North Carolina Christian Missionary Convention at its Pantego Convention, October 20, 1915, reporting 43 members; their church school enrolling 30, M. E. Smith, superintendent, C. F. Pilley, secretary. Jean W. Baldwin, editor of *The Watch Tower* visited this "small group of faithful men and women" in the summer of 1916. He declared: "A more loyal and devoted band of Christians it has seldom been my lot to meet. The field is most promising."

The Hookerton and Roanoke Unions in 1917 appropriated funds to aid ministerial service there. This enabled W. S. Martin and others from Wilson to preach for them each first and third Sundays. A correspondent then reported: "Our Sunday School and Church have grown wonderfully". Facing a visualized need their Ladies Aid Society started to raise a lot-buying fund. Mrs. E. A. Puthuff, of 721 Halifax Street, in February, 1917, wrote of an ingenious plan. It was to gather, offering by offering, a freely given mile of pennies, equivalent to \$844.80. This would be a start. It was neatly figured, a mathematical gem: 48 pen-

nies made a yard; 1760 yards made a mile; the multiple factor would be an encouraging step toward their objective. Her published appeal to benevolent friends of the congregation's ambitious trend: "We ask you to send as many yards of pennies as you feel disposed to contribute."

In their humble hall on Fayetteville Street, the years 1918-'19, were difficult. Unsettled conditions incident to the great war, a nationwide epidemic of unprecedented proportion, and other deterrents tested their faith and deferred their hope. If their lamp flickered in a dark time it was but the prelude to a marvelous day. Lately there had come to make their homes in the city several families of traditional Disciple faith. Among these were: Mr. and Mrs. John Askew, Mr. and Mrs. A. J. Edwards, Mr. and Mrs. C. F. Pilley, Mr. and Mrs. Wiley G. Barnes, Mr. and Mrs. S. G. Riggs, and Mr. and Mrs. M. E. Smith. These were native North Carolinians coming respectively from the counties of Le-noir, Surry, Beaufort, Johnston, Pamlico, and Pitt. Moreover Professor John M. Foster and others from N. C. State College personnel were of signal help in the enlarged beginning.

In December, 1919, George W. Muckley, executive secretary of the national Disciples' Church Extension Board, came to Raleigh at the urgent invitation of C. C. Ware, state corresponding secretary. Together they carefully surveyed available sites. Muckley instinctively said: "This is a great city in which to build a church of our faith." The month before there had been approved at the Disciples' State Convention at Robersonville, the Carolina Enlargement Campaign, Disciples of Christ. The canvass for this with C. C. Ware, director, began in the following June. It included financially as one objective, an ultimate amount of \$25,000 to assist in acquiring suitable property facilities for the Raleigh mission, to accrue within three years. This induced a most wholesome reaction within the Raleigh fellowship itself.

Whereupon a loan was executed through Church Extension for \$9,300 for purchase of the double lot at the northwest corner of Hillsboro Street and Glenwood Avenue. Locally there was raised \$1500 in cash which completed the \$10,800 paid for the desirable site, 103 X 125. Five blocks west from the Capitol, and six blocks east from State College, the location was fortunate. First payment was made May 1, 1920. The trustees: John Askew, M. E. Smith, C. F. Pilley, and C. L. Oden.

Then came their building. First unit of their plant was opened on August 7, 1921. Built of tapestry brick, it occupied 42 feet facing Glenwood Avenue, leaving 83 feet for later expansion.

The property was then valued at \$18,000. The building committee: John Askew, chairman; M. E. Smith, H. H. Beck, Mrs. Dan T. Gray, and Mrs. G. W. Basden. The next year the men's class room was added at the rear and so constructed as to increase seating capacity of the sanctuary to 400. The whole was soon outgrown and in October, 1922, plans were considered for a new and adequate plant.

In March, 1923, it was announced that the debt on the initial building and furnishings had been liquidated. Thus the situation cleared for the larger venture. Two blocks west was the spacious W. H. Williamson lot, 197 X 210, at the northeast corner of Hillsboro and St. Mary's. This was soon available. Meanwhile the City Planning Commission on February 6, 1924, had rezoned the Hillsboro-Glenwood corner into a "neighborhood business section." This so changed its status that the Disciples' lot could be sold for a profit of \$25,000 which became in course a substantial help in acquirement of the Williamson site. The new lot cost \$36,000, the highest price, to that date, paid for such a single piece of property in the history of Carolina Disciples.

John Askew contributed the stone for the new building from his Wake County farm; the quarry beginning June 3, 1924. A. F. Wickes, national Disciples architect gave personal consultation. He said of the site that it was the most beautiful and propitious for church erection of any he had seen in the brotherhood. Ground breaking was on May 21, 1925. The building committee: C. H. Rawls, chairman; E. C. Hillyer, treasurer, John Askew, John M. Foster, A. J. Edwards, and Wiley G. Barnes. Mr. Hillyer announced that \$54,000 was in their building fund on January 1, 1926. Pastor Cuthrell said that construction "was progressing as fast as possible under wintry conditions." The cornerstone for the first unit was laid on March 21, 1926. Put behind it was the brass box for archival treasure of the local church. Mrs. Lewis Archer, daughter of the Georgia Disciple pioneer preacher, Thomas Mercer Harris, (1829-1893), placed in it a Bible; C. F. Pilley, a list of the charter members; T. O. Pinchback, the membership list of that date; Roy G. Taylor, the church school roll; John M. Foster, list of the official family; Mrs. E. C. Hillyer, membership list of their Ladies Aid Society; and M. E. Smith, copies of the local press publicizing the occasion.

The building which cost \$106,000 was dedicated on September 5, 1926. A news feature in *The Raleigh Times* of September 4 described it, which is excerpted here as follows:

It is one of the most dignified and churchly-looking structures in the city. It is of Thirteenth Century English Gothic architecture, built of 125 tons of Wake County stone given by John Askew, and 340,000 Cherokee brick. It has limestone trimming and cathedral glass windows. The inside finish is of walnut with walls of a warm cream and as designed by L. C. Mulligan, a heavy Taupe carpet over the entire auditorium floor thick enough to muffle every footstep. There are three balconies which with main floor seats about 500. Varied utilities make the plant complete. A church school assembly room, seating 400, is in the basement. The property is valued at \$150,000.

Reportedly Mr. and Mrs. E. C. Hillyer contributed first and last about \$75,000 toward this achievement. First known as Hillsboro Street Christian, the name was changed in the summer of 1926, to the Hillyer Memorial in recognition of the generous Hillyer interest. Since 1899 they had lived in Raleigh. Mr. Hillyer was born in California; moved as a child to Washington, D. C., educated in Paris, France, and Boston, Mass., and became a manufacturer in Virginia and North Carolina. B. H. Melton baptized him at Frederick's Hall, Va. and there he married Augusta Kupper. Her mother, Mrs. Julia Kupper, (died in 1929), "was a devoted member of the Christian Church at Frederick's Hall for 65 years." Mr. Hillyer while an elder with Raleigh Disciples, when leading in thanks at their communion table on May 17, 1931, at the age of 74, died suddenly. Mrs. Hillyer survived until Christmas Eve, 1945. Provided in her will was \$31,000 for her local church, and a large residual amount to be divided equally between agencies of Disciples of Christ known as National Benevolent Association and the Pension Fund. The first paragraph in a column of *The News and Observer*, Raleigh, N. C., March 27, 1946, reported as follows: "An estate valued at \$1,105,664.00 was left by the late Mrs. E. C. Hillyer, of 305 Hillsboro Street, according to an inventory filed Monday, (March 25, 1946), in Wake Superior Court by Chief Justice W. P. Stacy, executor."

Easter, 1940, saw the first use of their Mohler organ, Mrs. Lillian Parker Wallace, organist. Then their silver anniversary was celebrated. At this, A. M. Fountain presided at a special service memorializing five of their former officers, namely: Edward C. Hillyer, (1857-1931); John M. Foster, (1888-1935); Roy G. Taylor, (1894-1936); Charles L. Oden, (1857-1933); and L. C. Mulligan, (1881-1939). Five surviving charter members, at this time were: Mr. and Mrs. C. F. Pilley, Mrs. W. T. Davis, M. E. Smith, and S. G. Riggs.

A generous Christmas gift to the church in 1942 made possible

their first parsonage at 2166 Hillcrest Road. Their present parsonage acquired fourteen years later is at 3226 Birnamwood Road.

The great depression of the 1930's was an onerous but temporary peril. This was because of their outstanding debt of \$34,500. Necessarily it had been increased to that amount by a \$17,000 loan from the Atlantic Christian College endowment funds. This last obligation however was liquidated and the mortgage burned, "a joyous event", on January 5, 1945. Its principal had been used in construction of an apartment on the west side of their roomy lot. The apartment was sold for a net return of about \$35,000 which aided in the erection of their new educational building. Its "George F. Cuthrell Chapel" is named for one of their former pastors. The remaining \$17,500 of the original indebtedness was fully cleared after Mrs. Hillyer's death. In the fall of 1958, W. C. Pleasant in charge of the "volunteer project" of their Christian Men's Fellowship to air-condition the plant, reportedly secured 74 pledges to that end totaling \$5,318.95. Later, C. S. Tatum was chairman in its completion.

Most important from the beginning was the spiritual knitting together of the Raleigh mission into a living church. By His grace that was done. Then followed the material progress for the eyes of the world. Pastoral service with seasonal revivals was vital. Shortly after W. C. Foster came as their first resident pastor, he said: "I have found here a wonderful spirit of consecration, sacrifice, and enthusiasm. Our work here grows beyond our fondest hopes." Later he declared: "We have never been happier in any pastorate." This old Capital City began to be called "a pivotal center in Carolina Disciples' life."

Some early revivalists were as follows: B. P. Smith, of Kingston, following the dedication of the Glenwood Ave. plant, led with 14 additions. In the spring of 1922, L. O. Bricker of Atlanta, Ga., conducted one adding 16 new members. There were 54 additions in the A. E. Cory meeting at the opening of the new stone church. Again B. P. Smith came and there were 42 responses. Moreover fruitful pastoral care was unflagging. Typical is a report of Newton J. Robeson, whose pastoral term has been longest in their history. During his first ten years, (1937-'47), the church membership was more than doubled; likewise the annual church budget; and giving to missions was increased seven-fold—"a great ten-years' progress."

Hillyer Memorial's recruits to the Christian ministry have

been seven, namely: David C. Blackwood, John Robert Browning, Bill Hare, Riley Johnston, Phillip Ritter, Joel Warren, and Buddy Westbrook.

Annual State Conventions of the Disciples have met here in 1923, 1930, 1940, and 1952. Enlistments of its personnel in the armed services of World War II numbered 85, including one Wave. Pastor Robeson said: "We face many handicaps of war times."

Their Laymen's League, called today, Christian Men's Fellowship, was organized in April, 1937, and was led at first by John Askew, C. S. Tatum, W. P. Blanks, and O. R. Robertson. It was reorganized as The Disciples Club, on May 7, 1943, with 51 men. A significant factor in the church life it has ever been "an attempt to harness the man power of our church, and responsibly promote various projects as required and expedient." In May, 1957, Jack Riley was C.M.F. president, and two years later he was their "advisor" with J. D. Griffin, president. Their present officary installed on June 11, 1963: president, Euris Vandeford; first vice president, Woodrow Cox; second vice president, J. G. Whitehurst; secretary, James S. Denny; treasurer, W. H. Brooks.

Organized on March 21, 1916 was their Ladies Aid Society, which was zealous and effective, particularly in the early life of the church, to help in meeting immediate necessities of growth. On February 6, 1917, Etta Nunn, state executive for Woman's Missionary Work visited to lead in organizing their Christian Woman's Board of Missions Auxilliary. The meeting for this was in the home of Mrs. W. G. Barnes (nee Meta Uzzle, of Wilson's Mills, N. C.). Their first officers: president, Mrs. Dan T. Gray; vice president, Mrs. J. M. Williams; secretary, Mrs. W. G. Barnes; treasurer, Mrs. T. N. Davis.

On February 11, 1929, their Ladies Aid and Auxilliary were united in one body, called the Woman's Council, enrolling all of their women, divided into three departments, missionary, service, and social. Mrs. W. G. Barnes was president, and she was also state-wide president for these missionary groups, 1932-'36. "She had poise, loyalty, sound judgment, and the grace of a lovely personality to round out a worthy life." In the local Council serving with Mrs. Barnes at this time, were: vice chairman, Mrs. M. C. Williamson; secretary, Mrs. J. M. Williams; treasurer, Mrs. C. E. Meeler; literary secretary, Mrs. C. H. Rawls. Among later presidents have been: Mrs. A. M. Fountain, Hattie Parrott, and Mrs. W. B. Coward. Their officers for 1963-'64: president, Mrs. J. Sidney Winstead; vice president, Mrs. Walter Brown, Jr.;

secretary, Mrs. Joseph Holliday; treasurer, Mrs. Sarah Crump.

Total giving accredited to Hillyer Memorial in The Crusade For A Christian World, (1947-1950), was \$10,096.70, exceeded in this cause only by Kinston, (\$20,881.04); Washington, (\$17,521.25); and Wilson, (\$15,002.38). To Camp Caroline by June 30, 1954, its gifts aggregated \$1,103.00, the largest west of Wilson. Ten other churches exceeding this Raleigh offering were all closer to Camp Caroline.

Its service to youth has been excellent. Among its directors of religious education, sometimes called ministers to youth, or assistant ministers, have been: James Boswell, Anne Harper, Oden Latham, Neil Lindley, Robert D. Overcash, John Saunders, Joel Warren, and Mrs. James D. Whetstone. It is recorded: "Our first dedication service for parents and babies at Hillyer Memorial was in 1957 on May 12, and June 2, when 32 little children were presented."

Their church school began in March, 1915, first gathered in Raleigh's municipal court room. On March 2, 1930, its fifteenth anniversary was observed when a group picture was made of the 335 who were present; the enrollment was 414, John M. Foster, superintendent. Reporter Mrs. Roy G. Taylor said: "The growth in numbers has been phenomenal; also there has been a notable advance in curriculum." A record attendance seems to have been reached on March 21, 1955, when 414 were present. Then Raleigh college and hospital personnel was said to have included at least 150 persons of Disciple background.

Their representation in youth conferences has been significant from Neuse Forest, (1929), to Camp Caroline, (1963). Frank Busbee was an early president of their Conference Club which assured growing support for the summer camps. Its sustained enthusiasm infected nearby Wendell, and together these two youth centers had captivating impact on the assemblies. Officers of the Raleigh Club in 1934, were: president, Estelle Farris; vice president, Elizabeth Foster; secretary, Anna Louise Farris; treasurer, Eric Mewborne; corresponding secretary, Mary Matthews.

Their Senior Christian Endeavor in 1931, Billy Knott, president, "consisted of over a hundred college boys and girls." For a feature at this time it conducted "a series of programs on world peace."

Ample utilities for Boy Scouts were built into the new plant at Hillsboro and St. Mary's. Their "splendid church troupe" was "comparatively new" in 1931. But they could "boast" of having

"one star scout, six second-class scouts, and eight tenderfeet." Wilson Uzzle was "their able master"; the directing committee: C. F. Pilley, W. E. Stanford, and G. L. Watson.

Sunset Hills, (1956), and St. Paul's, (1959), are two new Raleigh churches originating within the Hillyer Memorial fellowship.

Reportedly the membership at Raleigh, (Hillyer Memorial) is 605.

Roll of Ministers at Raleigh, (Hillyer Memorial)

1915-.....	R. L. Topping	1924-1929-.....	G. F. Cuthrell
1916-1918-.....	W. S. Martin	1930-1936-.....	J. R. Farris
1919-.....	A. G. Martin	1937-1950-.....	N. J. Robeson
1920-.....	C. C. Ware	1951-1959-.....	R. Fred West
1921-1923-.....	W. C. Foster	1960-1964.....	T. J. Youngblood, Jr.

RALEIGH (ST. PAUL'S)

R. Fred West closed a pastorate of eight years at Hillyer Memorial with his resignation from that pulpit on May 17, 1959. At the same time six of the eleven elders associated with him likewise resigned and with him as minister went into the formation of a new congregation organized on that date. It is now known as St. Paul's Christian Church, (Disciples of Christ). Names of the six resigned elders: L. M. Rose, Walter T. Adams, W. C. Pleasant, H. M. Ellis, H. Glenn White, and T. C. Brown. It was contemporaneously reported: "Around 130 persons have indicated they will become members of the new church. An advisory committee headed by H. Glenn White is drafting organizational plans. A business meeting of the new congregation will be held Sunday evening, (May 24, 1959), in the Brown-Wayne Funeral Chapel." Their first worship assembly was in the chapel of the old Y.M.C.A., building on the State College campus, which they thus used throughout the summer of 1959.

First officers of their church board were: chairman, L. M. Rose; vice chairman, Walter T. Adams; secretary, Ruby Jones; treasurer, W. Ray Bishop. First trustees: L. M. Rose, P. E. French, H. Glenn White, W. C. Pleasant, and H. M. Ellis. Names other than those appearing above to complete their officiary, as of July 1, 1959: James T. Horner, Bryan Haislip, James E. Whetstone, W. B. Coward, W. S. Nunn, A. Miles Hughey, W. G. Anderson, W. L. Fisher, Vernon Moore, Wilton Williams, W. H. Heath, G. I. Smith, Richard Snavelly, R. E. Taylor, H. J. Green, J. D. Thorne, Ransom Smith, R. B. Hawkins, H. P. Dale, M. F. Cox, Richard Loy, T. C. Peterson, M. C. Gardner, and Mesdames:

H. M. Ellis, A. Miles Hughey, W. Ray Bishop, W. S. Nunn, C. B. Croom, M. F. Cox, J. S. Allen, and Misses Judy Barrett, and Ruby Jones. The totals: 12 elders; 18 deacons; and 9 deaconesses.

When enrolled with The North Carolina Convention of Christian Churches, (Disciples of Christ), at Kinston in April, 1960, it reported a church membership of 209; church school enrollment, 250; and 55 participating members in their Christian Women's Fellowship.

The house at 219 Oberlin Road was rented to serve "as a fellowship center for youth, for the Christian Women's Fellowship, Christian Men's Fellowship, and for a church office space." On September 14, 1959, Douglas Bell, Kinston pastor, visited them, at which time their building fund committee was set up, W. B. Coward, chairman. Reportedly 220 persons had then signed as charter members. Their regular worship was in the Raleigh Little Theater. J. Clinton Bradshaw, Church Development Secretary of the United Christian Missionary Society visited them a month later to "study their church program and to make recommendations for possible building sites."

Pledged for their first projected annual budget was the sum of \$20,020.20 represented by 75 persons, of whom 38 were tithers. Meanwhile their lot-purchasing fund was being assembled. On January 17, 1960, the congregation voted to buy the site, (thought to be the best of 16 under consideration), on Blue Ridge Boulevard, at the intersection of the Lake Boone Trail Extension; the approximate cost, \$22,000. As announced: "The location is in a rapidly growing area of Raleigh north and west, more than two miles from the nearest Christian Church." Within two weeks, for this objective "a total of \$9,315.35 was available in cash." Toward the \$10,000 with which to make first payment on the lot, their Christian Men's Fellowship had a large share through "special projects," which "included serving meals at the church center on Fridays, bake, and rummage sales, and Christmas tree sales."

In the summer of 1960, the official board appointed a building study committee "to recommend the minimum space needs for the first unit of the new building," H. M. Ellis, chairman. Only \$1200 remained to be raised after February, 1961, to liquidate the debt completely on their "six-acre building lot on Blue Ridge Road." To clear this obligation they went "over the top" on April 30, 1961.

A special committee, Mrs. James E. Whetstone, Chairman, assisted by a large retinue of the congregation's dedicated work-

ers, conducted a Raleigh State Fair booth with clearing of \$2,547 in 1961, and \$1600 in 1962, which accrued to their building fund. Plans were finally approved congregationally on September 9, 1962, with local architects Holloway and Reeves, and Brotherhood consultant, Charles J. Betts, for "a long-range layout plan involving a church campus type of church architecture." On September 20, 1963, in conference with W. T. Percy of the Church Extension Board, it was decided to proceed with the construction of the Fellowship Hall and Youth Building as the first two of the seven units as comprehensively planned. This first operation would entail an estimated cost of \$100,000; the enabling loan of \$75,000 to be executed through Mr. Percy, contingent upon a total local saving-certificates underwriting amounting to \$37,500. C. Paul Marsh was named campaign chairman of this local certificate-loan plan. Moreover \$5,000 from the Program of Advance in State Missions was allocated to St. Paul's. The local trustees: H. M. Ellis, W. C. Pleasant, W. Ray Bishop, P. E. French, and H. Glenn White. The building committee: co-chairmen, H. Glenn White and P. E. French; T. C. Brown, C. Paul Marsh, Paul Clemmons, Miss Ruby Jones, and Mrs. Virginia Smith.

The Inland Construction Company was engaged and the ceremonial ground-breaking was on November 3, 1963. A report in February, 1964, forecast that the two units would be ready for occupancy within three months. Meanwhile the church office is at 33 Bagwell Ave., and worship continues at the Raleigh Little Theater.

The baptismal facility at Raleigh's Sunset Hills Christian Church was used for candidates from St. Paul's on April 10, 1960, when T. C. Brown, a St. Paul's layman brought the timely message; again it was thus used on April 7, 1963. In the fall of 1960, St. Paul's joined in the Bayne Driskill evangelistic campaign, culminating at Easter; Walter T. Adams was chairman of its evangelism committee.

As of May, 1960, W. H. Heath was the first leader of their Christian Men's Fellowship. At a breakfast of theirs in July, 1961, 21 men met and elected as officers: president, William Polley; vice president, Hubert Dale; secretary, Sylvester Bailey; treasurer, W. Ray Bishop. Some of their breakfast meetings have been held in the down-town S. and W. Cafeteria.

Earliest presidents of their Christian Women's Fellowship, as named chronologically: Mesdames: W. Ray Bishop, J. Vance Livingstone, Robert E. Wooten, and J. W. Almond. Currently

serving them: president, Mrs. W. C. Pleasant; 1st vice president, Mrs. H. M. Ellis; 2nd vice president, Betty Yarborough; secretary, Mrs. A. R. Daniel, Jr.; treasurer, Mrs. J. Vance Livingstone. These were installed for 1963-'64 at services in Danforth Chapel, at N. C. State College. As reported curenly they enroll 47 participating members who contributed \$75 last year to Unified Promotion.

On May 14, 1961, at St. Paul's, four children were dedicated at their "Blessing of Little Children Service." Their first "Minister of Youth" was Robert D. Overcash; Bryan Haislip served as chairman of their Education Committee; their church school enrollment, 204. In the fall of 1961, seventeen of St. Paul's youth were in attendance at various colleges. Becky West, president of their Christian Youth Fellowship, and Ken West, president of their Chi Rho, with Frank Dale, (Chi Rho), led the St. Paul's "Youth Sunday" church worship on February 3, 1963.

This church has had but one pastor, R. Fred West, 1959-1964. Reportedly its membership is 234.

RALEIGH (SUNSET HILLS)

Raleigh, during the last few decades has grown much. In every respect, cultural and commercial, it has expanded. Forty years, (1915-1955), saw a remarkable increase in strength at its Hillyer Memorial Christian Church. The rural business and population trend over the years to this urban center had accelerated, particularly from eastern North Carolina. It was thought at length by some concerned local Disciples, that another church of this faith in the city was "both desirable and necessary." Wherefore on September 18, 1955, seven of these with vision met "in prayer and fellowship for the purpose of formulating the preliminary plans for establishing the new congregation."

The service of organization to this end was held on Palm Sunday, March 25, 1956. Ross J. Allen, state secretary, preached on the occasion, and the charter roll created. Initially it contained 36 names, including 13 couples, giving the group perhaps an atmosphere of benign domestic solidarity, an interesting feature. Alphabetically the names of the 36:

Barbara Baxley, Mr. and Mrs. C. G. Baxley, Gary Dozier, W. B. Dozier, Mr. and Mrs. W. T. Dozier, Mr. and Mrs. C. L. Garner, Mr. and Mrs. Clyde Hughey, Mr. and Mrs. V. J. Humphreys, Mrs. Mary Irby, Mr. and Mrs. E. M. Johnson, Mr. and Mrs. John Lambeth, Mr. and Mrs. W. H. Lancaster, Mr. and Mrs. Paul B. Leonard, Mr. and Mrs. R. C. McClary,

Mrs. W. B. Oaks, William G. Oaks, Mr. and Mrs. Clarence E. Smith, Mr. and Mrs. M. E. Smith, Karl Stuart, Mrs. Ruth Stuart, Mr. and Mrs. P. A. Warren, Dorothy Wyatt, Mrs. J. E. Wyatt.

The charter roll remained open however until April 21, 1957, when the church membership numbered 103. When enrolled by The North Carolina Convention of Christian Churches, (Disciples of Christ), in November, 1956, at Greenville, Sunset Hills reported 49 members, 50 in their church school, and 40 participating members in their Christian Women's Fellowship. Their initial officary as elected: elders: C. G. Baxley, W. T. Dozier, Clarence E. Smith; deacons: E. M. Johnson, Paul B. Leonard, M. E. Smith, R. C. McClary; deaconesses: Mesdames: W. T. Dozier, Mary Irby, Paul B. Leonard, E. M. Johnson; secretary, Mrs. Paul B. Leonard; treasurer, E. M. Johnson; Trustees: M. E. Smith, Clarence E. Smith, Paul B. Leonard.

On September 5, 1956, the church was named Sunset Hills since it was then decided to locate it within the city's subdivision of that name. Meanwhile their worship and church school found a temporary home in the School of Forestry building on the State College campus, with auditorium seating 150, and with provision of class room facilities. Other corporate functions, social and spiritual, were fulfilled for the time in their own hospitable homes.

Their first minister, R. E. Bennett, served from April to September, 1956; the membership growing to 50. Frank Leggett, Jr., was then called, but before coming had been well advised as to practical plans for the location and development of the mission. This resulted in their purchase for \$30,000, a plot of 3.3 acres at 1210 Dixie Trail on the northwest, just outside of the city limits. A beautiful six room brick house stood on the property to provide a parsonage on the first floor and a general week-day utility room for the congregation in its commodious basement. Aside from the house and yard the site was wooded land but soon to be cleared by the devoted energy of the new owners.

W. T. Percy of the Church Extension Board visited them in November, 1956, at which time, \$7,500 was assembled in commitments underwriting the lot obligation, payable within a year. He suggested their construction of a \$50,000 first unit Fellowship Hall, after retiring the \$20,000 mortgage on their current holdings. Further he proposed a Church Extension loan of \$40,000 toward erection of the first unit, which with realized help from the State Missions Program of Advance would financially

suffice for their agreed objective. A month later Charles J. Betts, Brotherhood architectural consultant came to advise about their building plans.

Official approval about this came from the Church Extension Board in mid-summer, 1957. On the following September 12, the site had been cleared for construction, its debt lifted, so thereafter on November 17, 1957, the mortgage was ceremonially burned. Financial progress in the development was most encouraging. Simultaneously a movement was launched to secure \$20,000 in pledges payable within sixteen months, toward the erection of their Fellowship Hall. Meanwhile, L. T. Weeks, chairman of their building committee provided utility of an office space at 517 Salisbury Street, its furnishings to be used later in their new building. F. Carter Williams was the chosen architect.

Bids for the construction were opened on March 19, 1958. Aggregate local giving on the project was then about \$1,500 per month. The local scribe reported: "We hold a very optimistic outlook for the spring months." The mission then had 126 members after two years of corporate life. The \$5,000 cash from the State Missions Program of Advance was paid in July, 1958. It was then announced: "Ground has been broken, (June 22, 1958), and erection has begun on the Sunset Hills building."

Their Fellowship Hall costing about \$60,000 was dedicated on November 30, 1958, Kermit Traylor, of Winston-Salem, N. C., preaching the sermon. All told it represented an investment of more than \$100,000. After two years and eight months from their start they had attained their church home. Much toil and sacrifice had gone into the achievement. Their annual State Fair booth, and other such special activities had helped materially. An estate gift of \$1,500 for the building came from Mr. and Mrs. W. H. Lancaster who were among the first of their fellowship passing to eternal reward.

This first plant is to serve their congregational purposes until their future sanctuary is erected. As described, it has: "five large class rooms, minister's study and office, kitchen, baptistry and anterooms, chancel, and fellowship hall seating better than 200. The parking area provides adequate parking for around 80 cars." In the summer of 1959 their parsonage was reconditioned at cost of \$7,000, and the growing young church accepted an annual maintenance budget of \$30,000 for 1959-'60.

A marked evangelistic spirit has characterized the church. It was generally manifested by local leaders but it remained for

Arthur M. Depew to conduct the "first revival in its history" in April, 1960. In September of that year it entered the Bayne Driskill Evangelistic Program with a goal of 62 new members for the local church by February 5, 1961. Kermit Traylor conducted their preaching mission in the fall of 1962.

It was announced in October, 1956, that Johnny Browning, who had lately transferred to Sunset Hills from Hillyer Memorial became their first recruit to the Christian Ministry, and had enrolled at Atlantic Christian College. Four years later, John Murphy, one of their most useful young leaders had dedicated his life to full-time Christian service, and had enrolled at the Lexington, Ky. College of the Bible, representing on his part "a real sacrifice and momentous decision for the cause of Christ".

Organized promptly was their Christian Men's Fellowship. Active participants were about 20 men enlivening the business and social affairs of the congregation. Its officers, 1959-'60: president, Tommy Noblin; vice president, Edwin Hare; secretary, Elton Choplin; treasurer, E. M. Johnson. Vital factors were the men in the mid-week prayer groups, and in the monthly Family Fellowship Night on Sunday evenings.

Their Christian Women's Fellowship contributed in large measure to the congregation's functional development. An early president was Mrs. Clarence E. Smith; with group leaders: Mesdames: L. T. Weeks, U. J. Humphreys, Paul B. Leonard, and Bill Windley. Their officers, 1959-'60: president, Penina Wooten; vice president, Mrs. Elton Choplin; secretary, Mrs. Edgar Boyd; treasurer, Mrs. U. J. Humphreys; group leaders: Mesdames: R. C. McClary, Robert Cox, Tommy Noblin, George Webb. In October, 1963, Mrs. T. K. Taylor was president, when at a Smorgasbord the C.W.F. "fed over 400 people". That new and strange word is a late arrival in the vocabulary of the affluent. It came from Sweden, and literally means "a bread and butter table." At this event, food, fellowship, and funds were heartening. Currently Sunset Hills' C.W.F. reports 32 members who gave last year, \$245, to Unified Promotion, (Disciples).

First choir leader at the church was Margaret Slate, music student at Meredith College. She was assisted by Dr. James Edwards who afterwards served also as director. Later Mrs. Hallie Siddell has thus served; under her leadership the Christmas "Clokey Cantata", entitled "Childe Jesus" was presented at the church in 1962.

Their "Blessing of Babies" was held on May 8, 1960, when ten children with their parents were ceremonially dedicated. Their

church school has been well staffed with Don Hall chairman of their education committee. A record-breaking attendance was on September 25, 1960, when 137 were present. Their annual Daily Vacation Bible School has been activated in comity with the nearby Evangelical and Reformed Church. A typical report of this in 1960 showed 83 enrolled with an average attendance of 80.

It was reported as of November, 1959, that "the organizational work of the church has moved forward greatly." Then the youth groups, C.Y.F. and Chi Rho were formally instituted "and working very well". The Boy Scouts numbered 21. Four years later Don Hall was leading Troop 363, which was growing in number, and a troop of "Explorer Scouts" had also been organized.

As of latest report, February 1964: "All departments of the church are very active."

Reportedly the membership of Raleigh, (Sunset Hills) is 118.

Roll of Ministers at Raleigh, (Sunset Hills)

1956-.....	R. E. Bennett	1961, 1962-.....	C. Linwood Coleman, Jr.
1957-1959-.....	B. Frank Leggett, Jr.	1963, 1964-.....	Frank W. Wibiral
1960-.....	C. Fain Stone		

ROANOKE RAPIDS, (FIRST)

The genius of modern man has gone far to develop the natural magic of water power. Hereby industrial communities have arisen. New York State has her Niagara, and Kentucky her "Falls City", (Louisville). Moreover Montana, South Carolina, and Virginia each have Great Falls as a place name. And so did North Carolina when Roanoke Rapids, where the river in that vicinity drops 85 feet within five miles, was at first called Great Falls. Industrialist John Armstrong Chaloner built and opened its first factory there in 1895, and the settlement was incorporated in 1897. Some of its early buildings were designed by Stanford White of New York, noted victim of the Harry K. Thaw tragedy. For decades the names of Rosemary, Patterson town, and Roanoke Rapids, applied to the contiguous factory villages, which were in effect one municipality, until the federal authority to simplify mail delivery, designated the whole as Roanoke Rapids.

Traveling through North Carolina 125 years ago, Alexander Campbell wrote favorably of the State's "immense water privileges and the salubrity and mildness of her climate", and suggested that a proper use of these resources would recover the

State from a "piney desert." Passing Weldon as the wood-burning engine chugged its way with his "rail car", he could not foresee that eventually in that vicinity there would be operated the largest damask factory in America. Or that at the Tar River Falls, (Rocky Mount), the textile mill there would be one of the earliest in the State which would eventually eclipse Massachusetts in the number of its spindles.

In 1901, Joseph E. Cox came to Roanoke Rapids, as a master mechanic in the three-million-dollar damask factory. As pioneer citizen he was first to receive a letter from the local postoffice, first to make a deposit in the local bank, first buyer of an automobile in the community, and in 1922, installed the first radio receiving set of the place, in his home. Cox for a long period was an outstanding layman in the local organization of Disciples.

John William Tyndall, itinerant evangelist, on April 19, 1902, preached there the first sermon by a Disciple. As briefed, he stated:

It is a town of 1500. The fifteen Disciples there all came from elsewhere. I am convinced that this Roanoke Rapids is a great field for mission work. Methodists and Missionary Baptists voluntarily offer to help us if we will only take up the work and build a church. Let us do more for State Missions and see that they have a church and put the soul-saving sickle to work in that ripe field.

Thirty-five years later when the place had grown to a population of 12,000, a thorough religious survey showed astonishingly that 9,000 of these were not members of any church.

Tyndall returned in July, 1902, to hold a "protracted meeting", assisted by A. F. Leighton. They were well entertained in the home of Mr. and Mrs. T. M. Moore. Leighton in reporting it, said that Mrs. Moore was "one of North Carolina's noblest women, grounded and established" in the Disciple faith. Further:

The Roanoke Manufacturing Company is a cotton mill which has 560 looms and 15,000 spindles, employing 450 hands whose average wage per day is 95 cents. Much interest is manifested in our cause, and the people seem anxious to learn more. Our cause has been injured by parties coming here and professing to be Disciples of Christ while their daily walk showed them to be impostors. I sincerely hope that our State Board will not give up this point until we have a strong congregation established here.

Returning to Roanoke Rapids for a third Sunday regular appointment in August, 1902, six new members were added, by

Tyndall, who predicted: "We will organize a church in that town." However no further work to that end is reported from there for the succeeding twelve years. On March 30, 1914, C. J. Squires wrote to J. Fred Jones, executive secretary for State missions, Wilson, N. C., and said:

I think the condition is good for beginning a church here at Roanoke Rapids. I came here last January 13. There are about thirty of our people here now. I know only a few of them: Mr. and Mrs. H. H. Liverman, and their three children; Miss Eva Cunningham; and there is a family of Shells. I invite you to come right soon and view the situation. You will find me in cotton mill house 313. Lots of people here have not united with any church.

From July 14 to August 2, 1914, a revival led by Raleigh L. Topping, assisted part of the time by Joel E. Vause as evangelistic singer, was held in Roanoke Rapids, resulting in 98 additions, and the initial organization of the present church. The meeting was held in a small school house at the corner of Tenth and Henry Streets. Henry C. Bowen attended a part of the meeting, while Miss Lena Jones of Edward, served as organist. Topping and Vause in 1914 were students at Atlantic Christian College.

A brief of Topping's press report:

The first few nights our congregation was small but it grew. Before the meeting closed the house would not accommodate the crowd. We observed the Lord's Supper. Baptism was about a mile from Rosemary toward Weldon; fully 1000 people witnessed it. A very large number of our religious neighbors united with us. We are practically sure of a building lot being donated, but we want a house of worship. I will preach here each Sunday. We hope to have one of the best Bible Schools anywhere.

A resident brother of the preacher was Kenneth B. Topping, a cooperative, capable, Disciple layman. A recorded word from him during the first year of the Church there indicates a choice community spirit which likely was general. He insisted: "We especially have a fine town here. I think we can truthfully say that we have as nice and neat a town and love-making people as the Old North State has got. That is something to say but it is so. Come visit us and see."

The church was enrolled in the name of Rosemary, Halifax County, by The North Carolina Christian Missionary Convention at Pantego, October 20, 1915. It then reported 205 members; church school enrollment, of 200; their year's giving to State and

Home Missions \$11.73; for local purposes, \$1219.91. Their first officary: elders: B. F. Cox, J. R. O'Neal, T. J. Topping, A. S. Mason, Durham Taylor; deacons: J. E. Cox, F. A. Kidd, Buck Taylor, C. H. Speight, L. G. Shell.

The evolvment of adequate worship facilities for the spirited, growing congregation is a significant story. It was first in the little schoolhouse at the lowly start, then in "a vacant room that had been used as a barber shop and pool room in the Rosemary Drug Store building." For awhile they "were housed in a rented hall in the Rabil building." Soon they occupied the opera house jointly with the Presbyterians who were also new in the city. At the D. C. Tremaine revival in 1916, this could not be used on week-nights. Whereupon at once they built in one rhapsodic day, sunrise to sunset, "a tabernacle in which they met that very evening," this by dint of precipitate planning and the co-working fervor of a zealous yeomanry. The temporary structure was on their present site at Ninth Street and Roanoke Avenue. This very desirable location was acquired from W. M. Habliston, wealthy capitalist of Richmond, Virginia, who owned much realty at the falls of the Roanoke. Explicitly for constructive use by the church, he sold the three lots to the local Disciples for \$600, a fortunate acquisition for them.

In April, 1920, the tabernacle was dismantled and their special resource fund of \$8,000 was expended on the foundations of their new brick plant. This involved a loan of \$2500 from a local building and loan association, which while a debit, was an incidental brake on continued construction. Thus the unfinished work stood for seven years as a symbol of frustration. They stood in need of effective Brotherhood help towards erecting safely and creditably their church home. By His grace they were to have it. A Church Extension loan of \$8,000, at 4 per cent interest, was through State Missions endorsement, executed for them on October 1, 1927. Their pastor, V. H. Grantham, was at that time a missionary of The North Carolina Christian Missionary Convention. Grantham in October, 1926 gave this explanatory brief:

In the summer of 1925 the mills here all went on short time, making it extremely hard for the people to meet living expenses. We had to battle the wolf from the door. In the summer of 1926 again came short-time wages, which kept us guessing. Yet we still believe the church building will go up. These faithful people are praying and working to that end. State Missions is the bugle call to all of the churches to help the weak in accord with Scriptural injunction.

It was announced in April, 1927, that "progress is good on the new church plant which is expected to be open for service in June. It will be one of the finest religious workshops in this industrial center." The building, 47 X 72 feet, had two floors and gallery; was faced with Texture brick from Suffolk, Va., and had six memorial windows, costing "upwards of \$1,000." Aside from the auditorium there were thirteen church school rooms; its Roanoke Avenue frontage, 75 feet; and the location but a block and a half from "the splendid High School."

At the opening, M. C. Clippard, chairman of the building committee, ceremonially handed the keys to Joseph E. Cox, chairman of the trustees, who remarked: "Thus ends the story of the long-drawn-out building campaign which spans many years of varied experience under strange and trying conditions."

It was dedicated by George L. Snively on April 15, 1928, with "fifteen thousand dollars raised in cash and pledges to cover indebtedness". However the bulk of it was in "pledges" which due to many exigencies of life and fortune never materialized. Leaders persisted in faithful refinancing through the years, within the fraternally adaptive plans of the Disciples' Brotherhood agency, the Church Extension Board. The year 1939 saw a happy turn of events. J. Newton Jessup came as their specially recommended ad interim pastor. Then the mills were "running full capacity, with two and three shifts." It was a "boom" time. Jessup said: "The membership as a whole is ready to cooperate heartily." Three years later pastor R. V. Hope rejoiced: "Our weekly building fund income is about \$100, and we have enough pledges to retire the debt." So it was that on December 27, 1942, the church celebrated the complete wiping out of the debt of fifteen years' standing and "turned a delightful white leaf in her history"—an achievement crowning 22 years of cooperative effort.

Extensive repairs were made to the church plant during the pastorates of Traylor in 1936; Langston in 1946, and Styons in 1950. In December, 1946, it was announced that C. S. Williamson and the Patterson Mill Company had given three "nice lots" for their parsonage at 914 Washington Street. There was erected the preacher's home valued at \$13,500. As an enabling help for this, another loan of \$5,000 was executed for them by their old friend, the Disciples' Church Extension Board.

The church has had many revivals led by able evangelists. Long-term pastor Grantham, possessed with evangelistic spirit, recorded that within a ten-year period of his ministry there, 330

new members were enlisted. Pastor Kermit Tylor said in May, 1937: "This is a most fertile field in which to do work for the Master." A local survey at that time disclosed that 219 persons were living in the city, preferring the Christian Church, but not identified with any. Perhaps a typical "protracted meeting" was that assisting him held by his brother, E. C. Traylor, of Junction City, Ky. There were 52 additions. Kermit remarked: "The crowds were beyond what we expected. Our church is very much encouraged. The future seems bright."

Their church school, pivotal factor in their progress, was organized on August 16, 1914, with 117 enrolled. First superintendent was C. H. Speight; first teachers: T. J. Topping, L. W. Jernigan, Mrs. W. E. Lewter, Etta Mason, and Ethel Evans. Lucy Taylor was pianist. Pastor R. L. Topping was then president of their Christian Endeavor Society; a later president, Thelma Boyd. In 1937, their "young people" presented dramas. A leader in this said: "We try to put on at least one religious play a month. It is good training for young people and excellent preaching as well."

A recording of their service roll for World War II, in February, 1943, lists their 26 men thereon as follows:

Edgar E. Barnes, James G. Baughm, Joseph B. Coburn, Joseph C. Collins, Clifton M. Culler, William H. Evans, Paylor D. Harris, Frank F. Hope, Kermit L. Mason, William E. Peede, J. V. Pridgen, Macon Radcliffe, Clarence Sewell, George T. Sewell, J. V. Smith, Eugene R. Taylor, Jarvis E. Taylor, Raymond Taylor, Earl L. Topping, Joseph Topping, R. L. Topping, Jr., Jarvis A. Twiddy, John H. Twiddy, Dallas P. Wright, Paul Wright, Woodrow W. Wright.

The men of the church participated in the interchurch laymen's League in the city, whose aim was the "bettering of the town both spiritually and materially." The personnel of their first Ladies Aid was mostly young women, Ethel Evans, president. In meeting local church needs their fruitful team-work was praiseworthy.

Their Woman's Missionary Society, later known as Womans Council, or Christian Women's Fellowship, was organized by a visit of Mrs. H. H. Settle on January 4, 1937. A Foreign Missions offering of \$2.50, they made at that time—"something never done before here we are told. We feel a lot prouder of our church now." The quote is from their pastor then serving. A zenith in their service seems to have been reached in March, 1940, when as reported: "Our Womans Council now enlists about 75 active women with Mrs. Stella Wilson as president"; their

year's offering to Unified Promotion, \$29.85. In years to follow they suffered steady decline. Reduced to 15 members in 1949, they made their last recorded offering, \$15 to Unified Promotion. A salute to these heroic women, who, like their grandmothers in the Lost Cause, were faithful to the end!!

Reportedly the membership at Roanoke Rapids, (First), is 500.

Roll of Ministers of Roanoke Rapids, (First Christian Church)

1914-1920-	R. L. Topping	1938, 1939-	B. Eugene Taylor
1921, 1922-	C. W. Riggs	1940, 1941-	T. E. Tomerlin
1923-1925-	D. F. Tyndall	1942-1944-	R. V. Hope
1926-1935-	V. H. Grantham	1945-1948-	John J. Langston
1936, 1937-	Kermit Traylor	1949-1963.....	Lewis Styons, Jr.

ROCKY MOUNT

Prosperous Rocky Mount, (population, 32,147 in 1960), has spread progressively in a twin-bodied locale. Countywise it is a bisected city. Likewise each of three other trade centers in the Nash-Edgecombe syndrome are straight-angled into governmental cross sections by the Atlantic Coast Line Railroad, formerly known as the Wilmington and Weldon. Conceivably a steel rail impacted with crossties, on a straightaway course, carrying diesel-powered trains at eighty miles per hour, might serve as a coexistent boundary in a homogenous democracy. Somewhat better perhaps than a river which floods, or a surfside which erodes, or for sheer fancy, a run of variable deer stands in a cut-over pocosin.

Original name of the village among the scenic boulders at the falls of the Tar, was Rocky Mound Falls. However the federal authority establishing the postoffice there on March 22, 1816, designated it Rocky Mount, and thus it has been known for 148 years. The hamlet, a mile west of Rocky Mount's Main Street of to-day grew with industry; John Watkins with his grist mill, 1817, and William S. Battle with his cotton mill, 1818. Redman Bunn was postmaster in 1835; annual compensation, \$41.78. In 1839 he received \$98.88. Obviously there was economic growth.

The railroad pushed by in the early 1840's when most of the villagers at the river came to reside around the "Rocky Mount Depot," (1846), in what was then an unpromising wasteland. At its municipal incorporation in 1867, population, 357, it had an academy; one church, (Methodist); one resident minister, (Missionary Baptist); three doctors; one lawyer; three general merchants; two confectioners; two hotels; and two factories, (bug-

gies and cotton). From the start it had been wholly in Edgecombe county, but in 1871 its western half was shifted administratively to Nash, making the railroad the dividing line. Growth in this rural center was slow for several decades; in 1890 it had only 810 inhabitants. Its tobacco market, however, opened in 1886, four years ahead of the Wilson market. Then its payroll bonanza came in 1893 when the railroad's divisional shops were located there. Its first bank opened in 1889, and its commercial airport, 1935.

The first Disciple sermon preached at Rocky Mount was that of Joshua Lawrence Burns, (1826-1904), on October 21, 1877. He was their first state evangelist of The North Carolina Christian Missionary Society, originating April 28, 1877, and called to this work by their annual Convention at Salem Church, (near Grifton), October 11-13, 1877. He mentioned no name of any Disciple at Rocky Mount, and none was there judged by his report, but he stated: "At Rocky Mount I had a good audience. The people were willing to hear our plea. I was requested to come again after preaching three sermons: Will do so soon. I expect favorable results from regular preaching at this point." I find no further account of Burns' work in the "Railroad City."

First resident Disciple of record there was, J. W. Hines, (July 7, 1858-Feb. 13, 1928) who went there from Wilson in 1885. J. J. Harper on a convention trip in October, 1887, visited him between trains, and remarked: "We spent the time very pleasantly at the home of Brother J. W. Hines. He is doing a large mercantile business and his store we found packed with goods and crowded with customers." Wilson pastor D. W. Davis, in March, 1897, told of the removal there of the H. H. Griffin family from Wilson. Davis ventured: "Who can tell but what God has directed their steps to open the way for a Christian Church (Disciples) in that town." Eight years later, Mrs. Griffin was indeed the first clerk of the new Disciple group at Rocky Mount. T. C. Bishop in an earnest letter to the Disciples' State Board dated May 6, 1900, appealed: "We Disciples number between twelve and fifteen here in Rocky Mount. It is a town of 4,000 and should be evangelized by our people. We suggest that you give us an investigation and a decision." The response to this was five years delayed.

The Wilson pastor, J. Boyd Jones, arranged for a Rocky Mount revival to be held by the R. S. Martin family in May 1905. An adapted brief from his account:

At Rocky Mount people move in every day. In the last fifteen years it has grown from a little village to a town of

8,000. I went there before the Martins came and helped to get things ready. We secured the Farmers Warehouse; put in electric lights and seating accommodations for audience and chorus; and advertised the meeting thoroughly. The Martins came; there were immense crowds, splendid behavior and fine attention. It continued ten days, resulting in the organization of a church with about 30 members. We have not the quantity, but the quality. The Martins made a good impression and we will continue to reap where they have sown. Our people there have waited long and patiently for a church.

Charter members at their organization on May 30, 1905:

G. H. Barnes, Mrs. S. O. Barnes, Mr. and Mrs. W. H. Batts, Mrs. T. W. Coleman, Mr. and Mrs. Fred Davenport, Mr. and Mrs. H. H. Griffin, Mr. and Mrs. W. H. Hardison, Dr. and Mrs. P. S. Hicks, Mrs. F. P. Howell, Mr. and Mrs. E. H. Jones, Mr. and Mrs. Walter Gray Sellers, Miss Laverne Weaver, Mr. and Mrs. R. J. Weaver, Mr. and Mrs. W. T. Williams, Mr. and Mrs. Clifford Linwood Woodson, and Walter E. Williams.

Rocky Mount church reporting 23 members was enrolled by The North Carolina Christian Missionary Convention at La-Grange, October 26, 1905. It paid for preaching during its first year, \$62.79; for Foreign Missions, \$15.45. Jones said: "We have now a good organization at Rocky Mount, and the future is full of hope. They need and must have a house of worship. We must stand by this church until it stands alone." Annual State Missions appropriations helped to sustain their pastorate, 1905-1914.

Their correspondent, R. J. Weaver, in April, 1916, claimed: "There are over 10,000 inhabitants in and around this place, and not more than half of the heads of families are members of any church." Later he noted hopefully: "We plan to build very soon." The northeast corner lot on Nash Street at Franklin was acquired for \$2,000. Their worship temporarily was in an accessible Methodist sanctuary until 1909 when the first unit of their plant was erected. "As a starter to build a church", J. C. Caldwell, from Wilson, on February 21, 1909, led them in assembling "over a thousand dollars" in commitments toward construction of "a neat brick building adequate for church and Sunday School purposes." After some months it was reported: "The congregation expects to be comfortably housed" in this by September, 1909.

H. C. Bowen visited in June, 1910, and observed: "The Bible School part of the building has been completed and fully paid for.

It is a substantial brick building, located in a suitable part of town, and seating 200." Two years later he called again and declared: "Rocky Mount is our most rapidly growing town. And the work of the Disciples is growing so fast it is expensive to provide sufficient room to house it."

After their small utility plant had been in use for eleven years, it needed repairs. In raising \$1500 for the improvements, pastor O. G. Gilbert emphasized: "We trust that this is a step toward a new building." It was indeed, since in April, 1922, he said assuringly: "In one form or another we have in hand, \$10,000 with which to start", the agreed project. Envisioned was a commodious brick structure, facing Nash Street, providing sanctuary, ladies' parlor, and basement, and a restructured educational plant supplying class rooms, the whole costing \$30,000. Contractors' bids were opened, and construction began on May 1, 1922. The building fund treasurer was I. W. Rose.

It was completed and opened for service the next year, but not until May 13, 1928, was it dedicated, John H. Wood, of Georgia, preaching the sermon. Moved by the conservative principle of being debt-free before the dedicatory solemnities they reached that meticulous classification on that day with J. W. Hines estate paying the last \$8,000. J. J. Wilkins, a trustee of the local church, presented the cancelled note.

Through the years they faced the necessity of enlarged facilities. In May, 1940, they were said to be maturing a plan to add "thirteen new rooms to our church plant at the approximate cost of \$5,000". Late that year they hoped "to start soon using the Victory Bond plan to raise our money; our outlook is most hopeful." Special memorial gifts placed for them a "new pulpit and altar furniture," which were dedicated on November 6, 1949.

The church grew; and times had changed. Wise planning in the 1950's required for them an adequate plant on a more desirable site for a new era. Thus in June, 1950, their building committee, Earl C. Ewer, chairman, was "working toward the securing of lots to build a new church." In the 1100 block of Westhaven Boulevard, between Lindy Avenue and Alta Vista Lane, two and one-half acres, (3 lots), were purchased, giving the church "a whole-block frontage" on the Boulevard. Dr. H. Lee Large was chairman of the board.

Charles C. Benton and Sons of Wilson, were the architects; consultant was the Disciples' Church Extension Board. Plans for the first two units were approved in the summer of 1952. A fund-raising campaign, co-captained by ten leaders for a total

underwriting of \$100,000, was set up early in 1954, with a promotional dinner on February 1; attendance 300. The volume of response was reassuring.

On September 1, 1957, there was held the last worship in the old church which held fond memories of many years. On the 5th a Victory Banquet followed at the Ricks Hotel, then the opening of their new church home on September 8, 1957, President A. D. Wenger bringing the message. "Thus ended a most victorious and joyous day for the church."

Their two assembled units are of Georgian architecture; the material, red brick; the cost, \$214,000. Exterior approaches are of flagstone. The Social Hall, (temporary sanctuary), is 34 X 92 feet, with baptistry, two dressing rooms, indirect lighting, and five chandeliers. The two-storied educational building is 40 X 200 feet, housing the various departments, ladies' parlor, church office, ministers' study, and work room. On its second floor are fourteen class rooms. The kitchen is modern with electrical utilities.

In November, 1959, their church budget was overscribed for the new year, and "one of the four mortgages" in their building debt bracket was burned. Also the final payment was made on their new parsonage at 1201 Alta Vista Lane in April 1963. There had been due disposal of their old parsonage at 315 Nash Street, initiated during the pastorate of R. G. Shearer, 1914.

On September 20, 1936, Mrs. Marvin Russell Robbins, (nee Marion Erwin Hines), daughter of J. W. Hines, presented "to the church a silver communion set, together with mahogany chest as a memorial to her father." Pastor A. E. Simerly commented: "This is very fitting for the spirit of Brother Hines will always be felt in this church and community."

Due to the leadership of the Morton Family and others at Rocky Mount, the church had a large part in the building of the North Carolina Cottage on the McLean Conference Grounds in Puerto Rico in the 1930s.

Rocky Mount Disciples have been frequently blessed with soul-saving, inspiriting, revivals. The earliest and one of the best was in June, 1909, led by J. C. Caldwell and his accompanying Atlantic Christian College Quartette. It "resulted in 36 additions and the stirring of activity among the members as has never before been known there." Editor Jack Robert Rountree noted that Caldwell "had proved himself a prince among evangelists," and the report added: "The music was exceptionally fine."

Their church music has developed in step with congregational growth. Among their choir directors, (ministers of music), have been: S. Petroff, Mrs. J. W. O'Donnell, John W. Fontaine, and Marvin Pickard. Assisting Mrs. O'Donnell in 1939, was "a vested choir of fifteen trained voices." Their church report in January, 1952, announced: "We have altogether five choirs, 130 voices, and new robes for each choir." In progress in December, 1938, was their "movement to purchase a pipe organ. Funds and pledges have been assembled for this purpose." In use five years later was their "seven-stop Gottfried," a \$4,000 instrument. And in November, 1947, their "new Wurlitzer organ was installed debt-free." In April, 1951, it was announced: "The Milton Brock, Carlton Brock, and Paul Adams families have given a lovely set of Maas Chimes to the church. They greatly enhance the beauty of our worship services."

A potent factor has been their church school with a constant roster of dedicated leaders. When its attendance topped enrollment to reach 282, pastor W. C. Foster beamed: "Our church here is definitely on the up-grade." In the Christian Endeavor Society Jesse Morton was long the "efficient president", and well-assisted "leader of the young people." Two presidents of the Christian Youth Fellowship were: James Mashburn and Jimmy Wordsworth. Together with the Chi Rho they gave a Christmas pageant in 1959, later "caroling at homes of the sick and shut-ins." Pastor L. B. Scarborough led "the Black Cat troop of Boy Scouts," while "a Girl Scout troop of about 20 was led by Janet Gregory." In the spring of 1960 their "Boy Scout troop No. 134 received top awards in the regional Camporee held at Rich Square, and all three patrols won blue ribbons." In the Korean War, fifteen of their young men were in the armed services, for whom their pastor said: "We strive to keep them in touch with their down home church."

In the spring of 1943, initiated by William Morton, their Christian Men's Fellowship was organized, E. H. Wyman, president. In 1952 Hadley Bryan was president, followed by Bob Wilkins in 1957. Among important varied services of these men have been the painting of the exterior of their Church plant, digging a needed drainage ditch, and planting of shrubbery beautifying the grounds. From the group have come several District leaders.

The work of its devoted missions-minded women has been of vital importance to the functional outreach of the church. Mrs. Maria Reynolds Ford, Latin American missionary, serving as field organizer for the National Christian Women's Board of Mis-

sions visited 26 North Carolina Churches from September 21 to October 19, 1915; Rocky Mount was one of the 26. In her report of this visitation in the *Missionary Tidings* she said: "To me it was a season of glad days and helpful experience. On the whole conditions were heartening. The churches of North Carolina hold latent forces in greater magnitude than they themselves realize. The awakening is coming."

At Rocky Mount their primary missionary society was reorganized into a Woman's Council in 1927 enlisting 90 women with five circles. Mrs. H. H. Settle visited it on January 23, 1928, and "a splendid interest was manifested." There was "raised during its first three months, \$250.60. Thus gifts to the United Society were multiplied." Also in 1929 they redecorated the church plant's interior, and "provided two extra class rooms in the rear of the building." Their pastor said in 1937, "the council is doing much to help in the financial program of the Church." In 1952 it "had a most successful year under Mrs. C. W. Bateman, president."

Its officers, 1955: president, Mrs. Stephen Hicks; first vice president, Mrs. Speight Howell; second vice president, Mrs. Ben Toler, Jr.; secretary, Mrs. John Davidson; treasurer, Mrs. Virginia McKoy; secretaries for worship, service, study, and food, were respectively, Mesdames: Earl C. Ewer, Hazelle Hagan, Grace Sadler, and Vernon Melton. A later president was Mrs. Ruth Brown. Reportedly in 1963, their Christian Women's Fellowship had 99 participating members; their total annual giving to Unified Promotion, \$1950.00.

To the building of Camp Caroline in 1953-'54, the church as a whole contributed, \$1,064.32. In the "Crusade for a Christian World," it reached goal in total giving to that cause, \$4,501.07.

Reportedly the membership at Rocky Mount, First Christian Church, is 579.

Roll of Ministers at Rocky Mount
(First Christian Church)

1905, 1906-	R. A. Smith	1924-	W. A. Chastain
1907-1909-	J. C. Caldwell	1925-1934-	W. C. Foster
1910-1912-	H. C. Boblitt	1935-1938-	A. E. Simerly
1913, 1914-	R. G. Shearer	1939-1948-	L. B. Scarborough
1915-1918-	R. V. Hope	1949-1952-	C. P. Campbell
1919-	George C. Zeigler	1953-1958-	Ira A. Kirk
1920-1923-	O. G. Gilbert	1959-1964-	B. Frank Leggett, Jr.

SARATOGA

This rural town, (population, 409, census of 1960), is the second oldest community in Wilson County. It is ten miles east of the county seat, and twenty-five miles from each of the three cities, Tarboro, Goldsboro, and Greenville. It was founded at a crossroads about 1830, when only New York's Saratoga Springs graced the Country's postal register. Aside from its historical connotation, the Carolina village may have been thus named by reason of its abundance of pure water. It seems that nobody knows. Now there is a Saratoga postoffice in each of seven States scattered from North Carolina to California. It was first settled a quarter-mile north of its present site, but the relocation of the Greenville-Wilson road in 1849, brought the town to where it is. The juncture of railroad and "plank road" made Wilson the nearest urban center.

The first home and store on the site of 1849 at Saratoga, were those of John and Nathan Webb. They also put up a "Toll House", where the public school building now stands, charging each passerby the legal three cents per mile. Human nature being what it is, to some irked travelers, the whole place in their vernacular became "Toll House". More popular was their three-room dwelling inside of a picket fence which dispensed refreshments to the callers. Some names of the earliest Saratoga families: Barnes, Scarboro, Moore, Tyson, Ellis, and Gardner.

The first church there, and second oldest in what is now Wilson County, was Primitive Baptist, built about 1825. Its site was given by Byrant Barnes and Benjamin Bynum. Donahue W. Bryant, active Disciple layman, and a county commissioner lives in the oldest house yet standing there. Completed June 30, 1830, it is on land granted by King George II on October 15, 1761. Seven generations of the Bryant family have occupied it. In stage coach days it was an inn for a midway stop between Tarboro and Goldsboro. Saratoga was incorporated in 1874; its population, census, 1880, was only 100, and in 1884 it had three "general stores", Felton, Gay, and Owens.

At the "Home Coming" of Saratoga Christian Church on October 27, 1940, Mrs. Albert Bryant, a faithful, well-informed member, "compiled and submitted" a paper to be read, entitled: *"History and Development of Saratoga Church."* An adapted brief of her story follows:

Disciple students from Wilson founded the church. John Thomas Owens, Saratoga boy, enrolled in Atlantic Christian College in 1908; so did J. J. Walker, and Horace H. Settle, followed

in the next few years by Joe S. Rice, Jr., K. B. Bowen, J. H. Legrand, Joel E. Vause, Kermit Traylor, W. T. Mattox, and O. T. (Abe) Mattox, the last two, with Owens being residents of Saratoga. The hospitable Owens home was visited often by these fellow-students, and "each one seemed gifted in singing." They began local religious services there in accessible places.

Ministerial students, J. J. Walker and Kermit Traylor, each preached his first sermon there. W. T. Mattox organized their church school which soon enrolled 125. His mother, Mrs. M. M. Mattox, (nee Annetta Edwards), in 1910, under the preaching of Joe S. Rice, Jr., was the first to join the Christian Church there. Faithful through life she is appropriately called "the mother of Saratoga Church."

S. P. Spiegel, Wilson pastor preached there on second Sunday afternoons in 1912, and urged their building of a church home. Logs were put on the mill yard by the Mattox and Gardner boys, but construction was deferred until 1918, when their plant was erected on a lot given by Dr. C. S. Eagles. Joe Mattox and Jodie Whitley contributed the lumber. "The community spirit of co-operation was outstanding". Preaching in 1913-'14 was by the Wilson pastor, Richard Bagby, when John T. Owens and Miss Florence Bynum "were the first to begin an enrollment toward the Christian Church." John H. Legrand held a very successful revival in 1914 resulting in 33 additions, assisted by Mrs. Legrand at the organ and by Sam Braxton with cornet. While the church had only 50 members in 1940, they were "very proud of their Woman's Missionary Society with its slogan: A friend in need is a friend indeed."

The church was enrolled by The North Carolina Christian Missionary Convention at Greenville, November 5, 1914, reporting a membership of 31, with church school enrollment, 60, Tommy Gardner, superintendent.

When erected in 1918 their frame church plant was valued at \$1600. In common with many other rural churches of that time there were limited facilities for an expansive program at Saratoga but commendable improvements were to come in time. In the 1940's their "Missionary Society became inspired to stir the community into action to make the town really representative of its people. Many changes were made in the regional Christian Church plant, class rooms, choir section, and new furniture was added; the church found a new life."

The annual budget for 1956 included \$1,000 for building extension. It was announced the next year that there had been effected

"very helpful improvements in the worship room and in the educational building; and debt on the new brick parsonage, built, 1955, had been reduced to \$2,000." There was a heartening evangelistic gain during the two-years resident pastorate, 1955-1957, of Vere H. Rogers, while he also taught at the Wilson College. As reported: "Forty-two new members were added to the congregation of 63 for a gain of 65 per cent; 33 of these were by baptism, and 24 of the 42 were adults." In June 1958, Billy Bennett came as their first full-time minister, and there was further substantial growth. A dream of their leadership is an adequate modernly-equipped educational plant.

Their church school has been a factor of outstanding value to church and community. On Easter Sunday, 1956, its enrollment was 117, but 124 were in attendance, "an all-time record" to that date. Its first Daily Vacation Bible School led by Mrs. Harvey Gay and Charlotte Bordeaux, was held in June, 1957, enrolling 56, with average attendance of 52. Its five departments: Nursery, Kindergarten, Primary, Junior, and Junior High. The next year's attendance at this annual function was about 100. Their Christian Youth Fellowship was organized on December 5, 1955, with the following officers: president, Ann Craft; vice-president, Patsy Gardner; secretary-treasurer, Kay Little; divisional heads for worship, study, recreation, and service, respectively: Lynnwood Williford, A. L. Harrell, Delance Harrell, and Jerry Ellis; their advisor, Charlotte Bordeaux. They hosted their district convention in January, 1960.

Their Boy Scouts assisted Brantley Aycock, local Scoutmaster, in a church cleaning up and maintenance stunt in August, 1958. Recently Scoutmaster Conner Craft has served their Scouts and Cubs; their Den Mother, Mrs. Doris Mercer.

Some active laymen at their Lord's Day observance of the Lord's Supper have been: Donahue W. Bryant, J. Preston Harrell, C. C. Taylor and John E. Perry. In 1958 their Christian Men's Fellowship was organized with about 20 participants. On Laymen's Sunday they have conducted morning worship service, and they have erected church road signs, furnished two church school rooms, and placed bookshelves for the beginning of their church library.

An untold community blessing was the proficient and faithful Disciple layman, Dr. Charles Sidney Eagles (Nov. 25, 1882-March 5, 1959). A native of Wilson County, trained at Atlantic Christian College and the University of North Carolina, he opened his practice in Saratoga in July, 1909, continuing it for a

little short of a half-century. He was a member of county, state, and national medical societies and a trustee of Atlantic Christian College, 1921-1959. A memorial expression from his church where he had served well for so long, said: "Words will never be able to express the rewards that this church and community has received from this Christian soldier."

William Thomas Mattox, a Saratoga recruit to the Christian ministry was born there November 30, 1887, and died at Chapel Hill, N. C., May 7, 1947. A founder of his home Church, he was trained at Atlantic Christian College and Vanderbilt University. His pastorates were at twelve Christian Churches in the eastern part of his native State, 1915-'33, and he taught at Atlantic Christian College, 1922-'27. He was Public Welfare superintendent in Orange County, N. C., and served as president of their state-wide organization. Earlier in field service for brotherhood causes of the Disciples, he had marked success, and made many friends. He was a man of fine integrity. He had the mind of a good educator; in the pursuit of learning he ventured far. At his passing it was said of him: "A noble soul has gone to rest in the shadow of the State University."

Oscar Theodore, (Abe), Mattox, brother of Tom, sketched above, is another recruit of this order now resident at St. Petersburg, Florida. He ministered here in the same area with his brother, to several churches, and for a long period served as Superintendent of Religious and Missionary Education for Illinois Christian Churches, (Disciples of Christ). In 1926, A. E. Cory, (Aug. 13, 1873-March 20, 1952) while in his Kinston, N. C. pastorate, introduced him to Illinois, as in this brief:

Abe Mattox is a Tar Heel born and bred. He represents the traditional education and culture of the south. He was trained at Atlantic Christian College and took graduate courses at Vanderbilt University. This gave him thorough training. Few men have touched as many sides of the work as has this man. He knows State Missions, the Christian College, and the pastorate. He knows the field of religious education and is trained in it as few of our men have been.

Through the years the woman's missionary group under different names at Saratoga has been a vital inspirational help to all of the work of the Disciples there.

Reportedly the membership of Saratoga Christian Church is 104.

Roll of Ministers at Saratoga.

1910, 1911	Joe S. Rice, Jr.	1934-	H. L. Tyer
1912-	S. P. Spiegel	1935-1943-	J. M. Waters
1913, 1914-	Richard Bagby	1944-	G. D. Davis, Sr.
1915-	Joel E. Vause	1945-1955-	J. Roy Wilkerson
1918, 1919, 1924, 1925	S. Perry Case	1956-1958-	Vere H. Rogers
1920, 1921, 1924-1928, 1931	H. S. Hilley	1959-	Billy Bennett
1922, 1923-	J. A. Taylor	1960, 1961-	John E. Harrell
1929-	H. T. Bowen	1962, 1963	Richard McIntosh
1930-	A. C. Braden	1964-	Frank Jones
1932, 1933-	Kermit Traylor		

WENDELL

This is a Wake County town originally built domestically around a schoolhouse. Culture was its cause; education the germ of its beginning. From reconstruction days a one-room log cabin housing the Rhodes School stood where Wendell's expanded primary and secondary educational units are today on Wilson Avenue. Mallie A. Griffin with less than a dozen pupils in the 1890's was the teacher. The school-centered community grew and incidentally acquired a name from the realm of literature. Griffin an admirer of Oliver Wendell Holmes, (1809-1894), memorialized that romanticist by adopting his two-syllable middle name for the virgin village. At first it was commonly pronounced with accent on the *Wen*; then the Norfolk-Southern Railroad began to roll by in 1906. The crewmen on the trains began by a spontaneous euphony to accent the *dell*. This was met by favored practice of the local people who had long since been imbued with a sense of the poetic by their pioneer-pedagogue.

Wendell developed commercially due to its basic commodities of lumber and tobacco, and was incorporated March 6, 1903. Three years later it had one doctor, B. D. Marshburn; three general stores: E. V. Richardson, C. R. Todd, and Todd and Honeycutt; and two cotton gins operated by Robert Liles and William Martin. Early community growth was largely due to R. B. Whitley and Griffin who turned from school to business as the settlement took on new life. First among the established local churches was the Baptists, (as a feeder Hepzibah, in the vicinity, began in 1809). Then came the Methodists with their frame plant on Third Street, in which the Disciples also worshipped by grace, 1910-'14.

In the spring of 1910, six resident Disciples met in a planning conference in the home of Mrs. R. B. Whitley, (nee Marietta Harper, daughter of John James Harper). They effected an ar-

rangement whereby two ministerial students from Atlantic Christian College, C. B. Mashburn, and H. H. Settle, came for a two-week's revival there in the following June. Settle who ably led the music and assisted generally in the work reported the meeting as follows:

Wendell is a flourishing town of about 800 people in a section where Disciples are little known. There was no church of our faith, and only six Disciples there before our meeting. The old Methodist building was kindly offered us for our revival's eleven services. We had large audiences; the weather was favorable. Brother Mashburn's preaching was simple, Biblical and effective. The eleven persons added by confession and baptism were from the best families of the town; also they possess talent which can be used nobly in this new field. Thus with seventeen members in all we organized the church on the last night of the meeting. We appreciate the hospitality everywhere accorded us. There is every reason to believe that we will have a strong church in Wendell if the work is carried forward. It is a fruitful field and our plea is needed.

The seventeen charter members: Eunice Christman, Mr. and Mrs. R. D. Christman, Erdine Griffin, Pauline Griffin, Mr. and Mrs. J. H. Lewis, Luthur Mattox, Martha Mattox, R. Lee Mattox, Robert Mattox, Mrs. Sue W. Mattox, Frank Morris, Mable Richardson, Christine Whitley, Ruth Whitley, and Mrs. R. B. Whitley. In the home of the last named person a more formal organization was effected in the month following the revival. The church was enrolled by The North Carolina Christian Missionary Convention at Ayden, November 2, 1911, reporting 20 members.

The construction of an adequate church home wisely located was of primary concern to the Wendell mission. Early in 1911 they bought the choice lot opposite the public school property on the southwest corner of Wilson Avenue and Buffalo Street. The frontage 84 feet; the depth, 140; the cost \$145. Also the adjoining residence was "purchased and converted into an educational unit." Mrs. Whitley reporting this when the group was but a few months old, said they had five members in their Ladies Aid Society, with a hopeful 29 in their Junior Builders' Society. She appealed for special outside help for their building fund and voiced the confident outlook: "It means a long, hard struggle, but we are doing our best."

She announced after completion of their first brick structure that its total cost was \$3,055, on which they owed \$1,000. The builders had managed well. There was a wide range of contributors. Some notes at the bank were benevolently cancelled. The

Hookerton Union gave them \$392.51. Various individuals presented specific objects respectively for the furnishings, such as hymn books, lights, two sets of concrete steps, choir chairs, two stoves, "a sister paid part on a \$65 Sears and Roebuck organ, and the little tots gave the collection plates"—a medley of dedicated necessities. According to J. Fred Jones they had built "carefully and sensibly." State Missions helped to sustain their pastorate, 1912-'18. The building was opened for service on July 19, 1914. It was dedicated as debt-free on August 18, 1918, W. S. Martin, of Wilson, who was then their pastor, preaching the sermon. Moreover he declared on the occasion: "This church meets promptly every missionary and philanthropic call."

The growing church required increased facilities. A dwelling, immediately accessible, was bought in 1926, and "converted into a splendid Sunday School working plant, and since then there has been steady gain in both numbers and offerings." Their building fund accumulated as they were "looking forward" to due enlargement after World War II. Philip R. Whitley gave a cash offering of \$10,000, and an acre for the erection of their new plant. It stands on an elevated site in the northeast sector of the town overlooking the "business" spur of federal highway 64. The architectural units, "unusual in design and beauty" were completed at an approximate cost of \$75,000, and opened for worship on September 5, 1950. Pastor M. Jack Suggs said it was "a day of happy reunion and joyous celebration as they realized a long-cherished dream of a more adequate place to worship, teach, and serve."

Seating 250, inclusive of balcony, its chancel is finished in white oak; and the church school rooms are ample. Jane Hall, staff writer of *The Raleigh News and Observer* in a column on Wendell, said: "Its First Christian Church is of striking contemporary design set in the midst of landscaped greenery."

Mallie C. Todd bought their original church property opposite the public school, and gave the amount toward retirement of their currently imposed church mortgage. Then after his passing the family moved by the best civic spirit presented it to Wendell for their public library, which met with local acclaim and appreciation.

The members cooperated generously to climax the building fund. A Board of Church Extension letter of September 13, 1957, confirmed that the \$20,000 mortgage on their church had been cancelled, so that relevant papers involving the loan were forthwith returned. Thus the stage was set for the debt-free

dedication at their "Home Coming" on September 29, 1957, when M. Jack Suggs, a former pastor preached on the subject, "The Splendor of the Unspectacular." Pastor Preston D. Parsons said of the day that it was a "memorable milestone in the history of Wendell's First Christian Church." At their fiftieth anniversary, October 30, 1960, their new parsonage adjacent to the church was dedicated. The parsonage building committee: J. H. Parish, chairman; D. W. Thomas, W. H. Griffin, Ben Tongue, Curtis Todd, and Mrs. M. C. Todd.

Ten art glass windows in their new church plant memorialize the following: (1) John James Harper, 1841-1908, by friends and relatives; (2) Our Mother, Arrita A. Harper; (3) Robert D. Christman, Sr., 1830-1906; (4) Our mother, Sue E. Mattox; (5) William Hinnant, 1837-1893, (father of Mrs. R. D. Christman); (6) Riley Privett, 1834-1903, (father of Mrs. Ashley Walls); (7) Mary V. Rhodes, (mother of Mrs. Ashley Walls); (8) Rayford Bryant Whitley; (9) John James Whitley; (10) Faye Harper Whitley. The last three named above were children of Mr. and Mrs. R. B. Whitley.

An evangelistic spirit has marked the church since its earliest meetings held by ministerial students from Wilson. While the population of the town has only doubled within that time, the resident membership of its First Christian church has increased seven fold. There have been many significant ingatherings. To menaion but one: on February 5, 1961, while D. W. Thomas served as chairman of their evangelistic committee, "twenty-one new members were received into its fellowship" at the close of an "intensive campaign."

A very attractive feature has been the church music, with organist, Mrs. M. C. Todd having served in that capacity throughout the life of the church. Choir directors have been: Mesdames: G. H. Scarborough, R. Lee Mattox, and W. W. Parish. Delightfully assisting have been the Mattox Brothers Quartette: Robert V., R. Lee, Ben G., and Luther A., their sister, Martha, (Mrs. M. C. Todd), providing the accompaniment. Many special services with timely musical and dramatic high-lighting of the religious seasons have been given.

Their church school was organized on July 26, 1914, enrolling 56, J. W. Perkins, superintendent. As usual its consistent growth has proliferated into multiple coordinate functions. There was the typical "Blessing of Babies" on May 10, 1963, for nine participating children with their parents, each infant being given a special booklet and certificate. Their first Daily Vacation Bible

School was held in June, 1945, enrolling 36 with a goodly number being given certificates and awards. On June 7-11, 1954, it was held cooperatively with the local Methodists.

Their Christian Youth Fellowship originally known as Christian Endeavor had 18 members in 1922, and gave in that year \$25 "toward the support of a Tibetan orphan." Just in one day in May, 1933, their C. Y. F. "selling themselves to the highest bidders" in a dramatized "slave market," raised \$52.50 for their Christian World Friendship Fund. Their Conference Club support for the Disciples' annual youth assemblies in the State has been a model of excellence. Members of their Chi Rho for the Friendship Fund each pledged to give five cents per week. Troop 515 of their Boy Scouts, with Scoutmasters, Pat Stillwell, Richard Frady, and pastor John Whidden, won the Blue Ribbon in their Camporee, 1963, for "overall efficiency".

Sponsors of the Boy Scouts have been their Christian Mens Fellowship. It was organized in 1947, the men having long promoted in the church certain projects. They helped in a community-wide census for religious use in 1953; and they assumed sustained caretaking in certain aspects of their church plant and premises. Sharing in the Coastal Plains District C. M. F., the Wendell unit has supplied for officers thereof: M. C. Todd, Bourke Bilisolly, and Lonnie Knott.

Their women were first organized as a Ladies Aid Society, which in 1915 became an auxilliary of the Christian Womens Board of Missions, in which 23 members were enrolled in 1921. The pastor at that time said of it: "I have come to depend upon this Society as the right arm of the church." At a local Fair display in 1928, they entered an impressively designed World Missions Float about which Mrs. R. B. Whitley reported: "We won honorable mention; it was a unique presentation, the like of which we had never seen before." Associated with them in 1929 was the Young Womens Guild, the whole becoming the Christian Fellowship in 1950. Last year, (1962-'63), their C.W.F. had 36 participating members, who gave to Unified Promotion, \$309.

The baptism of Patricia Parish at Wendell on October 6, 1963, climaxed an era in the life of the congregation whose other name, "Friendly Family Fellowship" they claim as their true hallmark. Patricia is a great granddaughter of Mrs. R. B. Whitley, the founding "Mother of the Church"; granddaughter of Mrs. Ruth Whitley Parish; and daughter of W. W. Parish. She thus represents the fourth generation in the church whose history spans but little more than a half-century.

Reportedly the membership at Wendell is 130.

Roll of Ministers at Wendell.

1910-	C. B. Mashburn	1926-1928, 1948, 1948-H.	Leroy Harris
1911, 1912-	Joe S. Rice, Jr.	1929-1934-	J. M. Waters
1913, 1921-1923-	S. Lee Sadler	1935-1943-	C. A. Jarman
1914-	John H. LeGrand	1950, 1951-	M. Jack Suggs
1915-	W. O. Lappin	1952, 1953-	Allan R. Sharp
1916-	A. G. Martin	1954-1958-	Preston D. Parsons
1917-	W. S. Martin	1959-	Roger J. Westmoreland
1918, 1919, 1944-1947-	S. Perry Case	1960-1963,	John D. Whidden
1920-	R. A. Phillips	1964-	Walter W. Anderson, Jr.
1924, 1925-	L. A. Mayo		

WILBANKS

The rural community known as Wilbanks is in Wilson County, eight to ten miles east of the county seat. Among its earliest landholders were the families: Barnes, Felton, Forbes, Holden, Johnson, Robbins, Sharpe, Thomas, Todd, and Webb. At the crossing of the Wilson-Pinetops road, (now Highway 42), with the Town Creek-Saratoga road, a trade center developed having by census, 30 whites and 22 negroes, which was incorporated in 1895. George W. Johnson was its pioneer merchant with his store and saloon. Later merchants, (1896-1915) were: E. L. Batts, J. F. Bridgers, J. H. Forbes, W. B. Forbes, J. E. Harrell, Johnson and Robbins, Eli Robbins and W. D. P. Sharpe. Amos Robbins originally owned almost wholly the land in the specific area, which in good part is yet in the hands of his descendants. Its postoffice, (1895-1908), was named Wilbanks, and thereby hangs a tale. The story goes that W. D. P. Sharpe, later to become county sheriff, asked the federal department to name it Sharpesville. Washington seems to have preferred a better facility in name for clerical efficiency. Already five states each had a Sharpesville, and ten had a Sharpsburg, of which the one in North Carolina was a nearby village large enough to extend into the extremities of Wilson, Edgecombe and Nash Counties. A legend about this place name is intriguing. It seems that two of the local negotiators in this incident were William L. Banks and J. William Forbes. Whimsically taking the cue from the Will in each name, and Banks, the sir name of the first, there was made a semantic compromise, Wilbanks, a unique and locally satisfying designation. In the giant postal ledger it stood alone. There was to be no mistaken identity.

The reason for its early incorporation was simple. Its officary

included mayor, town clerk, chief of police, board of aldermen, and a jailer whose only equipment for a sustained punitive incarceration was "a very small square house with one very small window." This stood until 1925. The village in common with many others across the nation had a brisk and unscrupolous traffic in alcoholic intoxicants at the turn of the century. Necessarily it had to cope with the inevitable evils arising therefrom. An added complication was the dance hall over the saloon, attracting from far and near a rollicking rabble for its revellings in the "wee sma' hours." Wise oldtimers surviving that almost forgotten day in the Wilson hinterland recall that those Saturday nights of the long ago were dreadful. In a happier time the stores were all bodily removed, the saloon went into its limbo in prohibition in 1908, and the modern way of life made a ghost of this erstwhile municipality. Finally the church came into its own, hence that community today represents a commendable cross-section of Carolina's rural citizens.

J. C. Caldwell, dynamic preacher and educator, came to the Wilson Christian Church pastorate in 1907. On the afternoon of February 16, 1908, he first spoke at the Wilbanks schoolhouse, then located two miles northeast from the present Wilbanks Christian Church. He arranged a regular monthly, (second Sundays), preaching mission there, saying there was "a fine interest manifested on the part of these people." Within a week he was followed by W. G. Walker, state secretary, to hold evangelistic services. An excerpt from Walkers account in *The Carolina Evangel*:

I preached three times, February 22, 23. This community is very anxious to have a church. They seem to prefer a Christian Church, and stand ready to encourage and help build a house of worship. There were six additions. Both building and soliciting committees were appointed and it will be seen what can be raised. This community has long been neglected and is very much in need of a church. There is a good Sunday School here, the first that has ever been in that neighborhood. It bids fair to do a great deal of good. A lay preacher, A. J. Hazelton, from near Wilson, has been working here. He has their confidence and it is largely through his leadership that such an interest has been aroused. Nearly all who attend this thriving Sunday School are members of no church. It is enough to touch the heart of any Christian worker.

A. B. Cunningham, chairman of the Disciples' State Board, spoke in that "neighborhood without church privileges", on the

following April 19. His observation: "The prospects are good for planting a fine congregation in that locality soon." W. T. Holden, Christian layman and bookkeeper for the Wilson Sanatorium rode out on his bicycle to serve them. Then J. A. Erwin, missionary pastor of Wilmington, N. C., Disciples, held the Wilbanks revival preaching 18 sermons, October 5-16, 1908. An editorial brief of this in *The Carolina Evangel*:

There were 17 additions, not one of them under seventeen years of age; a large part being heads of families. It was a great success. Six members were there when he went; the church now numbers 23 who anticipate erecting a church home shortly. Bro. Paul Cobb of Wilson founder of the Wilbanks work deserves much credit for his noble part. The preaching of Judge Erwin the evangelist, had strength, purity, and simplicity. He taught the people and laid the foundation for a great future growth. Lawrence Batts and J. J. Petway have ever been firm in their determination to have a church at Wilbanks.

J. J. Walker, ministerial student at Wilson, "a young man of sincerity and strength" was called to be their first pastor, and "entered upon his year's work" on November 8, 1908. Hayes Farish, a fellow-student at Wilson preached at their revival, September 6-12, 1909. Pastor Walker said that Farish preached "straightforward Gospel sermons in earnestness of speech which were helpful to the community as a whole. There was a goodly increase; nine by baptism and one from another communion". Further he said: "We are now erecting a church building and hope to have it completed in another month's time."

The church was enrolled by The North Carolina Christian Missionary Convention, at Kinston, November 20, 1908, reporting 23 members. The site was given by Jackie W. Robbins, "a large landowner", the conveyance including a reversal clause to be in effect if Christian worship should cease at the place. This contingency in difficult times was fully met on an agreeable attenuated basis. Among the earliest leaders were: Lawrence Batts, M. A. Bryant, Wade Herndon, Moses Sharp, Robert Thorne, and Mr. and Mrs. John W. Webb. The reported membership in 1914 was 17. Its property valuation in 1915 was listed as \$500; J. A. Taylor was then pastor, at the annual salary of \$25.

A succession of ministerial students from Wilson kept these spiritual fires burning. C. Manly Morton, F. W. Weigmann, and G. A. Hamlin, each preached his first sermon there. Then John Barclay, Wilson pastor served their Sunday afternoon activities

at varied intervals for fifteen years. Once in the absence of the regular pianist, Jean Thomas, then a novice in music, was the only one to help with the instrument. There was a happy contrivance. Knowing but one song she played the first verse at the opening, the second before communion, and the last verse for the invitation, for the extended accompaniment.

The building was in need of "decided improvement" in 1925. It was then painted; a new roof provided; and church school rooms were improved by adjustable curtains in the auditorium. Also its first offerings went forward to State and World Missions. A depressing interval followed in the 1930s. The mission was dead for a season. In 1938 the house was reopened, sixteen windows restored, a new stove installed, and a piano provided. During World War II another lapse was endured and an appeal to the Coastal Plains Union for help in leadership was made by Mrs. Broadway and Mrs. Herndon, active workers at Wilbanks. The Union's response resulted in a local religious survey. This disclosed only 16 Disciples in the immediate area, but 130 others there with no church home but all potential adherents for Christian Work. Its church school was reorganized, enrolling 43, and with college-trained teachers from the local public school assigned to instruct the classes.

The house in 1943 was again in need of improvement. All active constituents of the church without exception were women. For the emergency they hit upon a simple plan which paid off. Twelve women pledged to market all eggs laid by their hens on Sunday and to give the entire cash proceeds therefrom to the plant rehabilitation fund. The women who did this: Mesdames: Luther Bridgers, Mary Robbins Broadway, Leroy Ellis, Barney Harrell, W. G. Herndon, Thad Moore, Lee Petway, Roland Robbins, W. Turner Thomas, Robert Thorne, J. R. E. Varnell, John Webb. They were joined by Miss Nellie Sharp, who had also personally paid the electric lights account at the church over a long period. The egg crusade, believe it or not, finally aggregated \$700. This sufficed to paint the interior and exterior and to put in a carpet. Mrs. Thomas who took a pivotal part in this, and who has helped me much in this whole Wilbanks story, confessed: "The burden of carrying on the church was heavy but it rested on some strong shoulders and willing hearts and hands."

To serve the large access of strength in 1951, the church at Wilbanks planned adequate facilities. Thus it was reported in July, 1952: "We are now building a new \$15,000 plant beside the highway, with our old plant removed to the rear as an auxilliary

unit." The sanctuary built of concrete blocks has its interior finished with plaster, light woodwork, exposed beams, six attractive drop lights, stained glass windows, and other modern accessories. It was dedicated debt-free on February 26, 1956, Ross J. Allen, state secretary preaching the sermon, and pastor Ivan Adams reading the litany.

Its memorial windows are as follows: (1) John W. Webb, 1880-1952; (2) Moses G. Sharp, 1876-1936; (3) Robert G. Thorne, 1883-1943; (4) Wade and Flossie G. Herndon, 1894-1943; 1895-1948; (5) Nancy Forbes Wiggins, 1873-1951; (6) Pattie Wiggins Thorne, 1886-1963; (7) Miss Betsy Webb, 1884-1926. The eighth window is in honor of Bettie B. Webb, born, 1883. On the front door inside is the plaque honoring Mrs. Rita Griffin, (W. Turner), Thomas. This is in recognition of her keeping the church door long open when she alone gathered the neighborhood children there for religious training.

Led by their pastor, Morgan C. McKinney their Easter revival of 1951 attained "remarkable results." He was a junior ministerial student at Wilson. There had been "only fifteen resident members—all women and girls, not even one man." There were 27 additions, most of them heads of families, registering an increase almost threefold. It verily had something of Pentecostal quality. There was rejoicing. McKinney declared: "I believe the Christians here have a great future. They have more enthusiasm than I have seen elsewhere."

On June 15, 1952, C. C. Ware, state secretary, assisted by their pastor, W. E. Tucker, ordained the following Wilbanks officers: elders: Hugh Williford, James Varnell; deacons: Cecil Robbins, Robert Wooten, Russell Etheridge, Leroy Ellis, Buren Williford, Earl Benton, Roland Robbins, Robert Webb; deaconesses: Mesdames: Hugh Williford, Alvis Green, W. Turner Thomas, Turner Gardner, Roland Robbins, A. E. Robbins. Robert Wooten was then superintendent of their church school.

In August, 1955, their pastoral unity with Walstonburg was arranged. This continued for some years. Then John R. Scudder, Jr., of Wilson began full-time preaching there on February 1, 1963. Their Daily Vacation Bible School is annually effective; 31 children receiving "progress books" in May, 1953; attendance averaged 42 in 1956, and an encouraging participation maintained in the years thereafter. Sue Robbins has been a leader in their Christian Youth Fellowship, and in March, 1963, Janet Robbins, of Wilbanks was appointed a member of the District Planning Committee for their World Fellowship Youth Meet.

Their Christian Mens Fellowship was formally organized on October 16, 1958, with John Ward, Jr., of Raleigh, as visiting consultant. These men had built the baptistry in the church first used on April 8, 1956, attended with candlelight service. They also installed new floors in the church school section in the spring of 1959, and four years later took a hand in repainting the church building.

Their Christian Women's Fellowship at last report had 13 participating members who gave \$48 to Disciples' Unified Promotion last year. Work of the missionary women have been vital in this small church through the years. For the "Crusade for a Christian World", 1947-1950, the church gave \$150, and for the initial building of Camp Caroline, \$75.

Reportedly the membership at Wilbanks is 91.

Roll of Ministers at Wilbanks.

1908-.....	J. J. Walker	1943-.....	D. A. Hudson
1914-.....	R. L. Topping	1944, 1945-.....	R. L. Topping
1915, 1922-1923-.....	J. A. Taylor	1946-.....	G. H. Sullivan
1916-.....	O. T. Mattox	1948, 1949-.....	Cecil J. Brown
1920-.....	A. C. Meadows	1951-.....	M. C. Mckinney
1921-.....	W. T. Holden	1952-.....	W. E. Tucker
1924-.....	E. L. Finley	1953-1955.....	James Hemby
1925-1930; 1938-1941-.....	John Barclay	1956-.....	Ivan Adams
1931, 1933-.....	N. A. Taylor	1957-1960-.....	H. C. Hilliard, Sr.
1934-.....	B. Eugene Taylor	1961, 1962-.....	A. D. Barker
1942-.....	Wilbur I. Bennett	1963, 1964-.....	John R. Scudder, Jr.

WILSON, (FIRST)

The reader is referred to my recent book entitled: "*The Church Bell—A History of the First Christian Church, Wilson, N. C.*" Copies of it are yet available at the First Church office at 106 E. Vance St., in covers both soft and hard, (limited). The book has 17 chapters, 144 pages, 33 illustrations, and index, with embossed symbols on the covers. The story presented is brought up to early 1963. It was dedicated at a special service in the First Church on June 30, 1963.

This church, James G. Wallace, pastor, has made important history within the past sixteen months, which indeed is worth our briefing here. At the close of 1962, the campaign for the new educational plant on their adjacent Tarboro Street frontage, formerly known as that of the Benton property, was yet of preliminary status. Throughout 1963 there was steady presentation in picture and word of the desirability and needs of this long-conceived

facility, and of the stewardship under God by which it would duly materialize. At the annual congregational dinner on September 29, 1963, the theme of the program was "Loving Obedience," and the title of the drama enacted was "Emergency Crisis", written by Richard V. Ziglar, minister of Christian Education. The adopted budget for 1963-64 totaled \$74,469.37, "for current operational funds".

It was agreed that the proposed construction should begin after a promised \$150,000, within three years, should accrue from individual pledges to this special building fund. In January, 1964, preparatory to the campaign, 30 responsible voluntary leaders were announced who were to give personal direction to its coordinate achievement. These were: Captains: Sidney Forbes, Robert Hackney, B. B. Plyer, Harold Seburn, W. J. Reese, Allan R. Sharp, W. K. Anderson, Bill Holland, Roy Davis, and Bill Davis; lieutenants: Guy Herring, Edgar Boone, Claude Fulghum, Allen Harrell, Joe Batts, Bill Askew, H. P. Benton, Jr., Jackie Dixon, Garland Grainger, and Tom Davis; secretaries: Misses Susan Forbes, and Sadie Greene, and Mesdames: William Woodard, Edgar Boone, Hatten Hodges, B. B. Plyler, George Watkins, Coy Smith, Garland Grainger, and Herman Hartis.

At a congregational business meeting on January 19, 1964, Milton L. Adams, official board chairman, presiding, the goal of \$150,000 was approved for canvas as both "realistic and challenging". J. Ernest Paschall making the affirmative motion which was adopted, stated: "Our people feel that their most precious possession is their children and young people and we want to provide adequate facilities within our resources for their spiritual development and training." An early encouragement were 57 advanced pledges totaling \$98,065 secured by a special soliciting committee. Climax in "the intensive effort" was reached February 16-23, spearheaded by Bruce Riley and Vance T. Forbes. Riley announced at a "Victory Sunday" service that "approximately \$140,000 had been received in pledges and gifts." Whereupon, he declared as agreed upon: "the congregation is justified in going ahead with the building program plans." Rolland Shear from the Disciples' Church Extension Board was on the ground helping much as consultant and promoter.

"A family program for all ages" was First Christian's "School of World Service," held January 30 to February 20, 1963. The annual Brotherhood Dinner was held on the concluding night when the total offering for the Week of Compassion exceeded \$1,000. A significant part of this also was the constructive teach-

ing by William E. Tucker of an extended course in "The History and Doctrine of the Disciples of Christ", which enjoyed a sizeable enrollment. On Easter Sunday, April 14, 1963, there was an attendance of 300 at the Sunrise Service jointly observed by the First and Westview Christian Churches, as "tableau scenes were used to retell the Easter story." Following the evangelistic emphasis at Easter, 1964, nineteen young people were baptized at First Church.

Within the official First Church board, for the year ending June 30, 1964, the following serve in positions of leadership: chairman, Milton L. Adams; vice chairman, Bill Holland; treasurer, Garland Grainger; assistant treasurer, Norman High; clerk, Claudia Mercer; historian, John W. Jomp.

The congregation has long been a leader in the ecumenical area. A. J. Walston of this local fellowship currently serves as president of the Wilson Council of Churches. Bruce Conyers a member of the Council had served as chairman of the Nominating Committee for 1964-'65.

The current issue of the Disciples' International Convention Year Book lists the total membership of Wilson's First Christian Church as 1,057, with church school enrollment, 679. Gifts to "Outreach Causes", (missions and benevolence), totaled, \$24,073; per capita, \$24.19. Among the registry of the whole number of 9,133 churches of this faith in the world, this ranked Wilson's First Church, in its entire "Outreach" giving, in the ninetieth place; its church school giving \$1,413, ranked forty-fifth; its Christian Womens Fellowship, (190 participating members), giving \$2,668, ranked one hundred and nineteenth.

WILSON, (WESTVIEW)

The Brotherhood's consultant architect from Indianapolis, Charles J. Betts, served in advising Wilson's First Christian official board, Vance T. Forbes, chairman. To them in September, 1957, he ventured to say: "One of the most satisfying thrills of a church is to develop a new congregation as a very definite home mission project." Again at Wilson in January, 1958, having carefully surveyed the local field, he observed: "There is a definite need of a second Christian Church in this community." The idea met with general acceptance. It followed that at a regular board meeting at First Church on June 8, 1959, there was unanimous approval of the special committee's report, which had resulted from a year's painstaking study of the project. Lloyd W. Ches-

son and Mrs. B. Jack Forbes for this committee, gave its conclusion: "that the need for another church of our faith in this growing community has been determined and we recommend that it should be started as soon as possible." This report being accepted the committee was honorably discharged, to be followed by a newly appointed committee to see the movement through.

Accordingly thirty members from First Church signed the formative covenant establishing the "new church", in Adams Chapel on "Founders Day", January 17, 1960. These were ceremonially "commissioned" at the worship service of the mother church on the following Lord's Day. Their Covenant:

Acknowledging Jesus Christ to be our Savior and Lord and accepting the Holy Scriptures as our rule of faith and practice, and recognizing the privilege and duty of uniting ourselves for Christian fellowship, the enjoyment of Christian ordinances, the public worship of God, and the advancement of His Kingdom in the world, we do now, in the sight of God, and invoking His blessings solemnly covenant and agree with each other to associate ourselves to be a church of the Lord Jesus Christ, as warranted by the Word of God.

We agree to maintain the institutions of the Gospel, to submit ourselves to the orderly administration of the affairs of the Church, and to walk together in brotherly love.

And this we do depending upon the aid of our Heavenly Father, who so loved the world that He gave his only begotten Son for our salvation, and of Jesus Christ, who hath redeemed us with His blood, and of the Holy Spirit, our Comforter and Guide.

We agree that in program planning, reporting, and support, this church shall be a part of The North Carolina Convention of Christian Churches (Disciples of Christ), and of The International Convention of Christian Churches, (Disciples of Christ).

Indicating our sincerity, and pledging ourselves to each other in support of the church we hereunto affix our names.

In the name of Christ. Amen.

Following is the alphabetical list of the thirty continuing signatories of the above covenant effected on the evening of January 17, 1960.

Mr. and Mrs. Ross J. Allen, Mrs. Eloise Case Batton, S. Perry Case, Mr. and Mrs. Lloyd W. Chesson, Mr. and Mrs. W. H. Cunningham, Mrs. Essie Davis, Mr. and Mrs. Arthur M. Depew, Mr. and Mrs. James E. Fulghum, Mr. and Mrs. Robert P. Hollar, Charles A. James, Mr. and Mrs. Clifford Jones, Mr. and Mrs. Harry W. Meredith, Mrs. W. E. Minshew, Wil-

liam Edward Minshew, Jr., Mr. and Mrs. Vere H. Rogers, Jesse P. Tyndall, Mrs. Rosa Tyndall, Mr. and Mrs. Roger J. Westmoreland, Mr. and Mrs. Billy W. Williams.

Their first congregational worship January 31, 1960, was in the home of Mr. and Mrs. B. Jack Forbes, 203 Mt. Vernon Drive; the sermon, by Ross J. Allen, state secretary; his subject "The Glory of the Church." Serving as elders, were: J. P. Tyndall, and S. Perry Case; deacons: Lloyd W. Chesson and Clifford Jones; deaconesses: Miss Vida Elliott, and Mrs. James E. Fulghum; pianist, Mrs. W. H. Cunningham. The Steering Committee which served until a formal installation of officers, were: Chairman Roger J. Westmoreland, (who also served as ad interim minister); Vice chairman, Jesse P. Tyndall; secretary, Mrs. Eloise Case Batton; treasurer, Mrs. Lloyd W. Chesson. At this time chairman Westmoreland appointed the personnel of nine functional committees, thus assuring a thorough organization. The up-stairs hall at 505 Raleigh Road was occupied as their "semi-permanent location" for three and a half years. At opening service there on March 6, 1960, president A. D. Wenger preached, and on the following April 3, their church school was organized. The church was named Westview, indicating its location in the city, and was enrolled by The North Carolina Convention of Christian Churches, (Disciples of Christ), at Kinston on April 28, 1960. It then reported 43 members, with church school enrollment of 57.

The church thus began auspiciously, and was temporarily housed. Obtaining a permanent church home on the best available site with adequate facilities for a group determined to grow became its deliberate objective. With enthusiasm it was said about them: "The prospects are bright for the rapid development of this congregation." Their hall which served temporarily on Raleigh Road at the shopping center is one and four-tenths miles from First Christian Church. Westward on Raleigh Road to their permanent location at Jennings Acres is two and eight-tenths miles from their mother church, thus exactly doubling this distance by their final move. The hall seated 150 and was air-conditioned. It provided seven church school rooms, a minister's study, and full culinary and other modern facilities. Outside was ample parking space.

Their lot at the new site on Raleigh Road contains three and one-half acres, and cost \$14,500. Toward this purchase the State Missions Program of Advance supplied \$5,000 cash, thus assisting in reducing their debt on the lot to \$6,000 by February, 1962. At that time the construction of buildings was projected, Betts

from Indianapolis consulting with their building committee, who retained B. Atwood Skinner as resident architect. Overall plans were approved for five buildings of which two, a fellowship hall and preliminary educational building were to have prior construction. Bids were opened accordingly on December 13, 1962.

At a "Watch Night Program", December 31, 1962, the mortgage on their spacious site was burned, thus clearing the way completely for a building consummation. Their three trustees signing this initial mortgage were: James E. Fulghum, Lloyd W. Chesson, and Mrs. William E. Minshaw. Jones Brothers Construction Company as general contractors began the work in February 1963, and completed it in the following summer. From James D. Daniell, chairman of their building committee, we make this excerpted brief:

The campus type plan, (five buildings), is particularly adapted to our site and need. Each of our first two buildings has its own heating and air-conditioning equipment. Both provide over 6,000 square feet of space. Walls are of brick with concrete masonry interior; the floors of terrazo; the ceiling of exposed wood deck in the larger areas; and the roof of laminated wood beams and arches with a wood cedar shake covering. There are covered walkways and a center campus campanile as the planned focal point and an initiating symbol of worshipful welcome.

Cost of these first two units was \$64,780, upon which a second \$5,000 from the State Missions Program of Advance was applied, making the total gift from this source to this enterprise, (lot and buildings), \$10,000. The opening service and dedication, which included the organ, was on September 8, 1963. Pastor H. C. Hilliard, Jr. voiced a brief dedicatory message, and "a long list of state and local church leaders took part." The fellowship hall has auditorium seating 200, minister's study, one class room, lounges, business offices, and kitchen. The primary educational plant has "five class rooms and other service rooms." Plan for their last three buildings, envision: administration and secondary educational structures to materialize in 1968, and the final one, the sanctuary, in 1973.

There has been encouraging growth at the mission. It entered earnestly into the Bayne Driskill Evangelizing Campaign and at its climax received 56 new members on February 5, 1961. It became the thirty-fourth church in the history of the Disciple fellowship to exceed a doubling of membership through this intensive type of visitation evangelism. By January, 1963, at its third anniversary the growth had been more than four-fold.

At a candlelight hour at the church on Thursday evening, March 30, 1961, the silver communion service for the church was presented and dedicated. This was given by numerous friends of Dean Emeritus, S. Perry Case of Atlantic Christian College, as a memorial for him.

Their Christian Women's Fellowship was organized on August 29, 1960. Its first officers: President, Sarah Bain Ward; vice president, Mrs. W. E. Minshew; secretary, Mrs. Beth R. Joyner; chairman of the various functional committees: Mesdames: Roger J. Westmoreland, Eloise Case Batton, Arthur M. Depew. Currently serving in their C. W. F. officiating: president Mrs. Lloyd W. Chesson; vice president, Mrs. Vinson Sawry; treasurer, Mrs. Donald Wheeler; secretary, Mrs. James E. Fulghum; directors of study, service, and worship, respectively: Mesdames: Lloyd W. Latham, Eloise Case Batton, Ross J. Allen. Reportedly it had last year 62 participating members, and gave a total annual offering to Unified Promotion, \$150.

By report in the current Disciples' International Year Book, the membership of Westview church is 136, with church school enrollment of 86. Their per capita giving to local and world outreach causes in 1963 was \$160.29. This figure ranked Westview as sixth in this feature among churches of their brotherhood in this State, being exceeded only by each of the two churches in Charlotte, and by Farmville, Greenville, (Hooker Memorial), and Wilmington.

The church has had to date but one regular pastor, Henry Collins Hilliard, Jr., who was installed there January 15, 1961. He was born at Fuquay Springs, N. C., September 30, 1934, son of Mr. and Mrs. H. C. Hilliard, Sr. On July 15, 1956, he was ordained to the ministry in the First Christian Church, Mt. Olive, N. C., where he then ministered. His other student ministries in North Carolina were at Richlands and Fayetteville, and in Kentucky at Fox Creek and Cropper. He graduated at Atlantic Christian College in 1956, and while there served as president of the student body and campus government. His seminary course was at the Lexington, Ky. College of the Bible where he received his B.D. in 1960. He is a chaplain in the United States Army Reserve, a Mason, Ruritan, and Phi Kappa Alpha. Mrs. Hilliard, (nee Mamie Martin Davis), daughter of Walter A., and Christine Whitley Davis is also a graduate of Atlantic Christian College. She is a great-granddaughter of John James Harper, first Chancellor, (1902-'04), of Atlantic Christian College. The Hilliards have two children, Deborah Lynne, and Henry Collins, III.

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